

LIBERTY UNIVERSITY

**Ministry and Diversity in the City**

A Thesis Project Report Submitted to  
the Faculty of the John W. Rawlings School of Divinity  
in Candidacy for the Degree of  
Doctor of Ministry

by

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## THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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Central Christian College of the Bible in Moberly, Missouri trains and develops men and women to serve the Lord Jesus Christ and His church. The church of Jesus Christ, biblically, is a multi-ethnic body comprised of men and women of every tribe, nation, language, and tongue. God's intention is for all to be saved and come to the knowledge of the truth. Though the mission of the church is clear, go and make disciples of all nations, Christian colleges have not always developed classes to equip ministry students to effectively minister across lines of racial, cultural, and socio-economic differences. This has led to artificial divisions and a muted witness to a world that desperately needs the good news of Jesus. This thesis project presents the essential characteristics of the Ministry and Diversity class which was developed and taught to fourteen students at CCCB in Moberly, Missouri, in the fall of 2023. The thesis project employed a two-pronged evaluation model that determined the relevance of the class and its effectiveness. The evaluations led to the conclusion that such a class was important for CCCB, and meaningful in addressing ministry across lines of difference.

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## Contents

<b>CHAPTER 1: INTRODUCTION</b> .....	1
<b>Introduction</b> .....	1
<b>Ministry Context</b> .....	2
Profile of Central Christian College of the Bible .....	3
Curriculum and Academic Approach .....	4
A Renewed Effort .....	5
Moberly's Troubled History .....	6
<b>Problem Presented</b> .....	7
<b>Purpose Statement</b> .....	9
<b>Basic Assumptions</b> .....	11
<b>Definitions</b> .....	12
<b>Limitations</b> .....	16
<b>Delimitations</b> .....	17
<b>Thesis Statement</b> .....	17
<b>CHAPTER 2: CONCEPTUAL FRAMEWORK</b> .....	19
<b>Literature Review</b> .....	19
God's View of the City .....	20
<i>God's Purpose for the City</i> .....	21
<i>Sin Hinders God's Plan for the City</i> .....	22
<i>God's Plan for a Glorious City</i> .....	22
Components of Effective Ministry to the City .....	23
<i>Authentic</i> .....	24
<i>Caring</i> .....	25
<i>Transformative</i> .....	26
<i>Sustainable</i> .....	27
Ministry to Those of Same-Sex Attraction .....	28
The Restoration Movement's Response to Diversity .....	32
Summary .....	33
<b>Theological Foundations</b> .....	34
The Inerrancy of the Bible .....	35
God's Desire for All People to Repent .....	38
The Universality of Sin and Its Solution .....	40
A Multi-Ethnic Kingdom .....	42
The Challenge to Teach and Disciple .....	44
<b>Theoretical Foundations</b> .....	46
Presence .....	46
Humility .....	47
Engagement .....	48
Summary .....	50

<b>CHAPTER 3: METHODOLOGY</b> .....	53
<b>Intervention Design</b> .....	54
Class Relevance .....	54
Class Effectiveness .....	55
Pre-Class Phase .....	57
Presentation Phase .....	58
Post-Class Phase .....	63
<b>Implementation of Intervention Design</b> .....	64
The Relevance Assessment Data .....	66
The Registration Data .....	68
The Process of Evaluating Responses .....	71
The Qualitative Questionnaire .....	71
The Quantitative Likert Scale Survey .....	72
<b>Summary</b> .....	73
<b>CHAPTER 4: RESULTS</b> .....	75
<b>The Relevance Assessment</b> .....	75
Responses to Pre-Class Relevance Assessment Question 1 .....	76
Analysis of Question #1 Pre-Class Relevance Assessment .....	77
Responses to Pre-Class Relevance Assessment Question 2 .....	78
Analysis of Question #2 Pre-Class Relevance Assessment .....	79
Responses to Pre-Class Relevance Assessment Question 3 .....	80
Analysis of Question #3 Pre-Class Relevance Assessment .....	81
Responses to Pre-Class Relevance Assessment Question 4 .....	82
Analysis of Question #4 Pre-Class Relevance Assessment .....	83
Responses to Pre-Class Relevance Assessment Question 5 .....	84
Analysis of Question #5 Pre-Class Relevance Assessment .....	85
<b>The Effectiveness Assessment</b> .....	85
Responses to Question #1 Effectiveness Assessment .....	86
Analysis of Question #1 Pre- and Post-Class Effectiveness Assessment .....	87
Responses to Question #2 Effectiveness Assessment .....	88
Analysis of Question #2 Pre- and Post-Class Effectiveness Assessment .....	90
Responses to Question #3 Effectiveness Assessment .....	91
Analysis of Question #3 Pre- and Post-Class Effectiveness Assessment .....	92
Responses to Question #4 Effectiveness Assessment .....	93
Analysis of Question #4 Pre- and Post-Class Effectiveness .....	95
Responses to Question #5 Effectiveness Assessment .....	96
Analysis of Question #5 Pre- and Post-Class Effectiveness .....	97
Pre-Class and Post-Class Likert Scale Survey Results .....	98
<b>Summary</b> .....	100

<b>CHAPTER 5: CONCLUSION</b> .....	102
<b>Research Implications</b> .....	102
<b>Research Applications</b> .....	103
Effective Components of the Ministry and Diversity Class .....	103
Components of the Ministry and Diversity Class that could be Improved .....	104
<b>Research Limitations</b> .....	105
<b>Further Research</b> .....	105
<b>Additional Topics to be Addressed</b> .....	106
The Race Question .....	106
What Does the Scientific Community Tell Us about Race? .....	106
Racist Roots in Darwinian Thought .....	108
The Bible and Race .....	110
The Biblical Justice Question .....	111
What is Biblical Justice? .....	111
Two Different Worldviews .....	112
Overview of the Justice Question .....	115
<b>Summary</b> .....	115
Appendix A Consent Form for Project .....	117
Appendix B Syllabus .....	121
Appendix C Initial Qualitative Questionnaire Pre-Class Test .....	126
Appendix D Quantitative Likert Scale Survey .....	127
Appendix E Lesson Plan 1 .....	128
Appendix F Lesson Plan 2 .....	130
Appendix G Journal Prompts .....	132
Appendix H Lesson Plan 3 .....	134
Appendix I Lesson Plan 4 .....	136
Appendix J Lesson Plan 5 .....	138
Appendix K Lesson Plan 6 .....	140
Appendix L Lesson Plan 7 .....	142
Appendix M Lesson Plan 8 .....	144
Appendix N Final Interview .....	146
Appendix O Participation Flyer .....	147
Bibliography .....	148
IRB Approval Letter .....	156



## Charts

3.1	Class Relevance Chart .....	54
3.2	Class Effectiveness Chart .....	56
3.3	Class Presentation Overview .....	59
3.4	Assignments for the Ministry and Diversity Class .....	63
3.5	Racial Breakdown Professors .....	67
3.6	Gender Breakdown Professors.....	67
3.7	Racial Breakdown Students .....	68
3.8	Gender Breakdown Students .....	68
3.9	Male and Female Distribution .....	69
3.10	Racial Distribution .....	70
3.11	Gender Breakdown (Registration) .....	70
3.12	Racial/Ethnic Breakdown (Registration) .....	71
4.1	Pre-Class Questionnaire: Relevance Assessment Question 1 .....	76
4.2	Pre-Class Questionnaire: Relevance Assessment Question 2 .....	78
4.3	Pre-Class Questionnaire: Relevance Assessment Question 3 .....	80
4.4	Pre-Class Questionnaire: Relevance Assessment Question 4 .....	82
4.5	Pre-Class Questionnaire: Relevance Assessment Question 5 .....	84
4.6	Pre-Post Class Questionnaire: Effectiveness Assessment Student Responses #1 ....	87
4.7	Pre-Post Class Questionnaire: Effectiveness Assessment Student Responses #2 ...	89
4.8	Pre-Post Class Questionnaire: Effectiveness Assessment Student Responses #3 ...	91
4.9	Pre-Post Class Questionnaire: Effectiveness Assessment Student Responses #4 ...	94
4.10	Pre-Post Class Questionnaire: Effectiveness Assessment Student Responses #5 ...	97
4.11	Likert Scale Survey Scoring .....	98
4.12	Likert Scale Quantitative Survey .....	99

## **Abbreviations**

CCCB	<i>Central Christian College of the Bible</i>
DMIN	<i>Doctor of Ministry</i>
PED	<i>Professional Education Class</i>

## CHAPTER 1: INTRODUCTION

### Introduction

The first chapter of this DMin action research project introduces a problem that affects much of biblical higher education, especially Bible colleges of the Restoration Movement. There are few classes that teach students how to minister in the city, specifically across lines of racial, cultural, and socio-economic differences. The solution offered in this thesis is the Ministry and Diversity class, which is built upon a solid, biblical foundation, effective ministry practices, and relevant educational principles.

Biblical higher education aims to prepare and equip men and women for meaningful kingdom work. In the colonial period of the United States, most institutions of higher education were in the business of educating future ministers. Harvard and Yale, among others, were established under the goal of knowing Jesus Christ.<sup>1</sup> The biblical imperative to reach lost people was and is clear. When He ascended, Jesus told His disciples that they would be His witnesses “in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8, New International Version). Colleges and universities, from the beginning, attempted to partner with churches to fulfill Jesus’ mandate.

Beginning in the late nineteenth century, however, a change occurred in the nature and curriculum of many colleges. Secularism began to creep into established schools.<sup>2</sup> Denominations began to define issues differently. As the tide of theological liberalism washed over some schools, an opposition movement grew. In response to an increase of liberalism in

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<sup>1</sup> William C. Ringenberg, and Mark Noll, *The Christian College: A History of Protestant Higher Education in America* (Grand Rapids, MI: Baker Academic, 2006), 29.

<sup>2</sup> *Ibid.*, 86.

colleges and universities in the late nineteenth century, the Restoration Movement (Christian Churches/Churches of Christ) started their own Bible colleges. The first of these, Johnson Bible College which started as the School of the Evangelists, opened in 1893. More Bible colleges opened throughout the United States in the following three decades. The central core for these Restoration Movement schools was an emphasis on “biblical teaching.”<sup>3</sup> Restoration Movement Bible colleges exist to teach and train students for ministry, both in the United States and in foreign mission fields.

It is crucial that Restoration Movement Bible colleges remain faithful to that purpose. However, there is an area that has been historically neglected by the Restoration Movement, especially Bible colleges. Teaching students to minister effectively and confidently, across lines of racial, economic, and cultural differences, especially in the city, has not been prominent in Restoration Movement schools. The development of specific classes to prepare students for this kind of ministry will enable them to continue to reach lost people for Jesus Christ.

### **Ministry Context**

Central Christian College of the Bible in Moberly, Missouri, was established in 1957 to “recruit and train leadership for the church at large according to the New Testament teaching.”<sup>4</sup> It continues to try to fulfill that purpose today. Seven men served as CCCB’s president over the school’s sixty-five-year history, which indicates a sense of stability. Nearly two thousand graduates have crossed the stage at CCCB with the skills and training necessary to impact the world for the kingdom of God.

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<sup>3</sup> Douglas A. Foster, *The Encyclopedia of the Stone-Campbell Movement* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2004), 93.

<sup>4</sup> Central Christian College of the Bible, *2015-2017 Academic Catalog* (Moberly, MO: CCCB, 2015), 4.

## Profile of Central Christian College of the Bible

Central Christian College of the Bible offers Bachelor of Arts and Science degrees in Preaching, Christian Ministry, Christian Counseling, Youth and Family Ministry, Christian Education, and Cross-Cultural Missions. Additionally, CCCB offers partnership degrees with Moberly Area Community College and Indiana Wesleyan University. Students who attend CCCB can prepare for full-time ministry or learn to do ministry in the marketplace. While all CCCB's students are educated to be kingdom workers, about half of the current CCCB student body will earn a living in a located ministry. There is diversity among the students with respect to career options and goals.

The student body of CCCB does not reflect racial and ethnic diversity, which is demonstrated by the demographic breakdown. In the Fall of 2022, CCCB had an enrollment of one hundred and ninety-nine students. One hundred and sixty-six students were in the undergraduate program, and thirty-three were in the graduate program. The racial and ethnic background, based on the Fall 2022 Integrated Post-Secondary Education Data System (IPEDS) report, reveals that the student population at CCCB was about seventy-five percent white, twelve percent African American, eight percent Hispanic, two percent Asian, and three percent a combination of other races and ethnicities. Like many other Restoration Movement colleges, CCCB reflects a predominantly white constituency.

One of the notable distinctives of CCCB is the faculty. The strengths of the faculty include experience and education. There are fifteen full-time faculty members. Eight of the fifteen have earned doctorates, and four others are pursuing them. This indicates that about eighty percent of the faculty have or are pursuing terminal degrees. The combined ministry experience of the faculty at CCCB is over three hundred years collectively. The academic and

ministry experience of the CCCB faculty is a strength. However, the faculty at CCCB does not reflect much diversity. Eleven are white men, three are white women, and one is a native African man. Historically, CCCB has attempted to diversify its faculty, including hiring minority staff and professors. While good faith efforts have been made, there have not been many long-term minority faculty members.

The issue of diversity has been a challenge for CCCB. In an interview with Dr. Lloyd Pelfrey, one of CCCB's former presidents, he noted that Moberly was a segregated town when CCCB started. The Supreme Court decision *Brown v. Topeka Board of Education* was decided in 1954. Prior to that, white and black children went to their own schools and had their own teachers. Moberly, like many other towns in central Missouri, struggled to implement a desegregation plan. In CCCB's second year of existence, the board had to decide whether they would accept a black preacher into the school who wanted to study Greek and Hebrew. CCCB's board voted to admit him, but he decided not to attend. Instead, he moved to Kansas City and became a civil rights leader.<sup>5</sup> Throughout the next two decades, a few African Americans attended CCCB, but none graduated. It was not until twenty-six years after its beginning that CCCB celebrated its first African American graduates, James Tolson, and Kelly Burton. CCCB's history parallels that of many Restoration Movement colleges and churches.

### Curriculum and Academic Approach

Central Christian College of the Bible builds its degree programs around a common core of Bible classes. All CCCB degrees require fifty-one hours of Bible, and all partnership degrees require thirty-one hours of Bible. It is upon this biblical foundation that a student's worldview is set. Each degree also has a requirement of thirty-nine general studies classes. This allows the

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<sup>5</sup> Lloyd Pelfrey, Interview by Author, Moberly, MO, October 24, 2022.

student to have a comprehensive education that can transfer to other schools if necessary. The final part of CCCB's degree program is a Professional Studies component. Each degree has at least thirty designated hours in that degree's area of specialization. These classes are designed to expose the student to the most current ministry practices and techniques. Youth and Family ministry degrees feature a high concentration of youth ministry classes. Preaching degrees require the student to take multiple preaching classes.

While each degree has unique professional studies courses, there are some professional classes that are required for all CCCB degrees. All degree programs require students to take the Basic Counseling Methods class and the Principles of Disciple Making class. CCCB's policy regarding a course becoming a requirement includes approval by the Vice President of Academics and a majority vote of the faculty. CCCB has a policy of course evaluation wherein a course is examined to assess if it is meeting both departmental and institutional objectives. There is also a specific policy for course creation. A faculty member may present a need to the Vice President of Academics and if the need is found sufficient, it will be brought to the full faculty. If the need is recognized by the faculty, the professor initiating the idea is commissioned to write the class. Once the class is written, it is presented again to the faculty for final approval.

### A Renewed Effort

Despite the lack of lasting success regarding diversity, Central Christian College of the Bible continues to look for new ways to reach other people. Since 2021, CCCB has sponsored an area-wide gospel concert held on the CCCB campus. Gospel groups of various races and cultural backgrounds are invited to share music in a special time of worship and praise. Just over one hundred people attend and participate in this event each year.

To broaden the base for recruiting, CCCB hired a full-time admissions counselor of Hispanic background in 2021. The administrative leadership of CCCB recognizes the need for more intentional outreach and has demonstrated a willingness to implement some changes to facilitate it. An extension site in St. Louis, Missouri, is another opportunity for CCCB to broaden its base of constituents. At the end of 2021, St. Louis Christian College in Florissant, Missouri, closed and merged with CCCB. CCCB added several students from St. Louis Christian College and inherited the opportunity to continue to minister and serve in North County, St. Louis, a minority-dominant community. These decisions have put CCCB in a position to minister more effectively to diverse groups of people than it has in the past.

#### Moberly's Troubled History

One of the important components of this ministry setting is the city of Moberly's past with respect to issues of race and culture. The public library is named The Little Dixie Regional Library largely because the area around Moberly, since the late 1800s, has been known as "Little Dixie." Incidents of racial unrest, violence, and injustice are scattered throughout the town's history.

In November 1919, a white farmer in Moberly accused four African American men of beating and robbing him. Halley Richardson, Sanford Taylor, George Adams, and James Anderson, all twenty years old or younger, were arrested and jailed in Macon, Missouri. Late one night a mob of one hundred and fifty drove to Macon and demanded that Sheriff Jesse Stamper let them in to get the four men. Stamper gave in to the mob who took the four to a park on the west side of town. They tried to hang the four of them from one branch of a tree, but it broke.



One of the four was shot as he tried to stand. The other three ran away only to be recaptured. This is one of many incidents that happened in the area known as “Little Dixie.”<sup>6</sup>

In the fall of 1955, just two years before Central Christian College of the Bible opened, seven black public-school teachers at the Lincoln School, the black school in Moberly, were let go after the 1954 Supreme Court decision *Brown v. Topeka Board of Education* prohibited state-sanctioned segregation of public schools. The school district of Moberly, in compliance with the Supreme Court’s decision, decided to close the Lincoln School. The teachers claimed the school district of Moberly denied them reemployment because of their race. They claimed the Moberly School District had a policy, at that time, not to hire black teachers for schools in which white children attended. The defendants denied that such a policy existed and that the black teachers were not hired because they were not as qualified as white teachers. The trial court found in favor of the school district. The United States Court of Appeals for the Eighth Circuit upheld the verdict in a June 17, 1959, opinion.<sup>7</sup> This ruling, while unquestioned in 1959, is viewed differently today. This was the climate in Moberly around the time of the founding of Central Christian College of the Bible.

### **Problem Presented**

The church of Jesus Christ, as represented in the Bible, is a multi-ethnic body of believers united to worship and honor God. John witnessed a multi-ethnic body praising God in his vision of the throne. He observed a great multitude that no one could number, from every nation, from all tribes, peoples, and languages, standing before the throne and before the Lamb, clothed in

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<sup>6</sup> Hannah Rea, “Strange Fruit: Lynching in the Midwest,” *African American Midwest*, February 3, 2022.

<sup>7</sup> “Naomi Brooks et al., Appellants, v. School District of City of Moberly, Missouri, Etc. et al., Appellees, 267 F.2d 733 (8th Cir. 1959),” *Justia US Law*, Accessed October 26, 2022, <https://law.justia.com/cases/federal/appellate-courts/F2/267/733/393864/>

white robes, with palm branches in their hands (Rev 7:9). God’s desire for people of all nations to worship Him is clear from the beginning of the church. As He ascended, Jesus told His disciples, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age” (Matt 28:19-20). The scope of the Great Commission is “all nations.” Scott N. Callaham writes, “God’s promise and fulfillment of the justification of the peoples of the earth, by faith alone in Jesus Christ alone, should motivate Christians to preach the gospel to all people without ethnic distinction scattered throughout the world, with the belief and expectation that some from every tribe, tongue, people, and nation will believe the gospel and be saved.”<sup>8</sup>

God’s desire for a relationship with all humanity is seen from the beginning. Callaham asserts, “Literally from ‘the beginning,’ Yahweh could not be a mere patron god of a single ethnic group, utterly unconcerned with (and likewise of no concern to) all others. As Paul later argues, ‘Is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also’ (Rom 3:29).”<sup>9</sup> Desmond Alexander notes, “God’s purpose in creating this world is to establish a resplendent metropolis that will fill the earth, where God will reside in harmony with humans.”<sup>10</sup> The biblical record is clear regarding God’s intent for the church. The challenge is for Christians today to reach out to people of different backgrounds, cultures, and races. That challenge extends to Bible colleges and seminaries, which must equip students to minister to a wide range of different people.

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<sup>8</sup> Scott N. Callaham, and Will Brooks, eds., *World Mission: Theology, Strategy, and Current Issues* (Bellingham, WA: Lexham Press, 2019), 18. ProQuest Ebook Central.

<sup>9</sup> *Ibid.*, 18.

<sup>10</sup> Desmond Alexander, *The City of God, and the Goal of Creation: An Introduction to the Biblical Theology of the City of God* (Nashville, TN: Crossway, 2018), 163.

Restoration Movement churches and schools have not developed a sustained and effective method to train leaders to reach a diversity of people. The history of the Restoration Movement reveals an indifferent attitude toward this challenge. Richard Hughes writes that while Alexander Campbell personally rejected slavery and viewed it as “not in harmony with the spirit of the age,” he was hesitant to call it sinful, observing that the Bible never pronounced it right or wrong.<sup>11</sup> Hughes also notes that during the time of the Civil Rights Movement, “Almost never did white, mainstream Churches of Christ support the great, swelling movement on behalf of peace and justice that captured the imaginations of so many Americans during those years.”<sup>12</sup> Hughes also provides a succinct reason for the Restoration Movement’s lack of action. “While we are Christians, we are also creatures of the culture in which we live.”<sup>13</sup> If the Restoration Movement churches and Bible colleges are to stay relevant in kingdom work, there needs to be a change. Central Christian College of the Bible has the means and the desire to be part of that change. The problem is CCCB’s lack of a course that equips students to minister to people of different races and cultural backgrounds.

### **Purpose Statement**

The purpose of this DMin action research project is to develop and implement a course that equips students to minister to a diversity of people. Students at Central Christian College of the Bible, if equipped, have a unique opportunity to minister confidently and effectively to people of different racial, socio-economic, and cultural backgrounds. The leadership of CCCB is

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<sup>11</sup> Richard Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America* (Abilene, TX: Abilene Christian University Press, 2008), 274.

<sup>12</sup> Richard Hughes, *Reclaiming a Heritage, Updated and Expanded Edition: Reflections on the Heart, Soul, and Future of Churches of Christ* (Abilene, TX: Abilene Christian University Press, 2019), 53, ProQuest Ebook Central.

<sup>13</sup> Ibid.

committed to expanding the school's outreach. Extension sites have been opened in St. Louis and in Florence, Kentucky, just outside of Cincinnati. There is a desire, not only to recruit a diverse student body but to equip students to minister to various people groups. The need is for a relevant and meaningful course to do so. That course is a Christian Education class called "Ministry and Diversity." The Ministry and Diversity course is practical for students of diverse cultures and is beneficial for all Bible and ministry degree programs offered at CCCB. It is written in a way that it can be utilized at CCCB in any degree program. The biblical foundation for Ministry and Diversity is stated by Paul when he writes of Jesus and the cross, "His purpose was to create in himself one new humanity out of the two, thus making peace, and in one body to reconcile both of them to God through the cross, by which he put to death their hostility" (Eph 2:14-15). There is no distinction between people from God's point of view. God does not show favoritism (Acts 10:34).

Ministry and Diversity reflects current and effective strategies that equip students to approach ministry to diverse people groups with confidence. God's view of the city, both biblically and theologically, are addressed. The four pillars of effective ministry to different people groups (authenticity, caring, transformation, and sustainability) are explained.<sup>14</sup> Reaching out to those who struggle with same-sex attractions is also discussed.<sup>15</sup> All of these are vital components to effective ministry to diverse groups of people.

Prior to the Ministry and Diversity class being taught, CCCB professors and student volunteers were surveyed to gauge their views on the need for such a class. Additionally, before

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<sup>14</sup> Harry Louis Williams, II, *Taking It to the Streets: Lessons from a Life of Urban Ministry* (Downers Grove, IL: Intervarsity Press, 2091), 207.

<sup>15</sup> Wesley Hill, *Washed and Waiting: Reflections on Christian Faithfulness and Homosexuality* (Grand Rapids, MI: Zondervan, 2016), 39.

the class began, students enrolling completed a questionnaire to note their views on ministry to diverse populations and how well CCCB prepared them to minister in that way. At the completion of the class, students were again surveyed to evaluate the effectiveness of the class. Ministry and Diversity was structured according to CCCB's eight-week class schedule utilized at the extension sites and for online learning. The Ministry and Diversity class was built upon three primary objectives. The course created awareness of cultural differences, provided proven methods for multi-ethnic ministry, and cultivated a passion for reaching the lost. The ultimate benefit of the class is the opportunity to echo what Paul wrote in Philippians 1:8: "God can testify how I long for all of you with the affection of Christ Jesus."

### **Basic Assumptions**

There are some crucial assumptions that apply to this project. First, the focus group of Central Christian College of the Bible students who will be taught this class will represent the views of future CCCB students. This assumption is based on the expectation that the collective views and characteristics of the CCCB students taking the class will not be widely divergent from future groups of students.

The second assumption is that the focus group of students will report accurately and honestly their opinions about what they had been taught previously as well as their views regarding ministry to diverse groups of people. This assumption recognizes the difficulty of self-reporting, even if it is done anonymously.

The third assumption is that the views of the focus group of students in the class are representative of the views of all current CCCB students. Not every student at CCCB experiences the same thing, but all CCCB students share a common curriculum and faculty. This assumption is based on the common experience of all current CCCB students.

A fourth assumption is that the course in an eight-week format will have the same impact as a fifteen-week course. CCCB offers both formats in the educational program. The workload for a fifteen-week course is about the same as the workload for a condensed, eight-week class. The classwork, instruction time, and discussion in the eight-week format will not be substantially different than the fifteen-week version of the class.

A final assumption is that the CCCB students who take this course will have a desire to minister and to make a difference for the kingdom of God. This means that students will give maximum effort concerning homework, discussions, and participation. It also means that the students taking the class will attend on a consistent basis. Absences will affect the amount of material the student encounters. At the heart of this assumption is that the students will want to learn, grow, and develop the skills to minister across lines of difference.

### **Definitions**

This project focuses on the development of a class, Ministry and Diversity, for Central Christian College of the Bible that will equip students to minister more confidently and effectively to people of different racial, socio-economic, and cultural backgrounds. It is important to understand the following words or phrases as they are used throughout this project.

*Authentic or Authenticity.* A ministry approach that is grounded in truth and humility. In this project, it allows for viewing the situation from a different perspective, while being grounded in truth. Harry Louis Williams writes, “Whether you are called to share the gospel outside the ragged front door of a crack house in the hood or with a new neighbor who just moved to town from another state, you are going to have to take some drastic steps to fit into their world, to understand them.”<sup>16</sup> He also cautions, “The trouble begins when we insist that

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<sup>16</sup> Williams, *Taking It to the Streets*, 61.

everyone sees the world through our lenses because our lenses are the only correct ones.”<sup>17</sup>

Authenticity retains a firm grip on truth, while retaining the flexibility to examine the world through different eyes.

*Caring.* The demonstration of concern and compassion to those who have needs.

Raymond J. Bakke describes it this way, “I’ve watched Christians flock to the suburbs over the years so they could access the best our society could offer for their families, while raising suspicions about those of us who sought transformed communities of justice, peace, health and economic opportunity for those left behind.”<sup>18</sup> In this context of this project, caring covers the broad spectrum of justice, poverty, and health. It is not only the feeling of concern, but the act of doing something about the suffering.

*City.* The located place in which diverse people groups live. There are two ways in which this word is used in this project. In the theological sense, it refers to the place where God will dwell with people from every nation and background. Alexander writes, “For those who are united to Jesus Christ, eternal life begins here and now, as does citizenship of the city that will one day be created by God on a renewed earth.”<sup>19</sup> In the practical sense, the word refers to the areas in which a diversity of people live. Harvie Conn and Manuel Ortiz write, “Cities are mosaics of institutions, family and kinship groups, ethnic enclaves, and associations.”<sup>20</sup>

*Diversity.* The differences among people. These differences include race, cultural background, socio-economic status, and language. It also includes those who hold different

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<sup>17</sup> Williams, *Taking It to the Streets*, 63.

<sup>18</sup> Raymond J. Bakke, *A Theology as Big as the City* (Downers Grove, IL: InterVarsity Press, 1997), 33.

<sup>19</sup> Alexander, *The City of God*, 163.

<sup>20</sup> Manuel Ortiz, and Harvie M. Conn, *Urban Ministry: The Kingdom, the City, and the People of God* (Downers Grove, IL: InterVarsity Press, 2001), 165.

views regarding significant cultural issues including, though not limited to, same-sex attraction. Jessica Barron and Rhys H. Williams define diversity as a blending of racial and cultural groups. It also involves a blending of activities and practices.<sup>21</sup>

*Poverty.* The lack of basic needs to live and function. Those in poverty have “a feeling of powerlessness and an inability to make themselves heard.”<sup>22</sup> Not having food, resources, and the ability to be independent are characteristics of poverty. Corbett and Fikkert add, “having no say in public or feeling inferior.”<sup>23</sup> In this project, the word is used to reflect people who are mired in these situations.

*Reconciliation.* The process of restoring relationships that have been broken. Bryan Loritts describes reconciliation in his discussion of Hosea and Gomer. “If he and Gomer had any hopes of having a flourishing marriage, they needed core agreements mutually accepted by both parties.”<sup>24</sup> Reconciliation is based on mutually agreed upon essential truths, and heavy doses of grace. It risks pain for the gain of being open to relationship again. Reconciliation, by its nature, happens on an individual basis. In this project, reconciliation refers to both the God and human relationship, as well as human to human relationship.

*Repentance.* The act of acknowledging, admitting, and seeking forgiveness for wrongdoing with the intent to not repeat the wrongdoing. “Repentance is the divinely appointed

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<sup>21</sup> Jessica M. Barron, and Rhys H. Williams, *The Urban Church Imagined: Religion, Race, and Authenticity in the City* (New York, NY: New York University Press, 2017), 72.

<sup>22</sup> Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor...and Yourself* (Chicago, IL: Moody Publishers, 2014), 50.

<sup>23</sup> Corbett and Fikkert, *When Helping Hurts*, 50.

<sup>24</sup> Bryan Loritts, *Insider Outsider: My Journey as a Stranger in White Evangelicalism and My Hope for Us All* (Grand Rapids, MI: Zondervan, 2018), 172.



means of repairing the relationship between God and humankind.”<sup>25</sup> Jeremy Walker writes, “It is, fundamentally, a thorough and radical change of the heart that results in a thorough and radical change of the life.”<sup>26</sup> The foundation of repentance is love. Love for the Lord and loving others compels repentance in the heart of one convicted by the Holy Spirit. In this project, repentance is referred to as both personal and communal. It is directed toward God and toward others.

*Same-Sex Attraction.* The desire to have a personal, intimate, sexual relationship with a person of the same gender. Wesley Hill observes, “the emphasis on the subject’s sexual orientation and not the corresponding action.”<sup>27</sup> For this project, same-sex attraction should be seen as the inclination toward same gender relationships, not just acting upon that inclination.

*Sustainable.* The concept that a ministry is able to continue and meet its objectives over a period. “Leadership teams should consist of people who are committed to going the extra mile, to showing up even when it’s hard to show up.”<sup>28</sup> In this project, this concept is a core principle. The ability to maintain a presence in the community served is crucial to long-term success and is the essence of sustainability.

*Transformative.* The process by which the Holy Spirit changes the hearts, lives, and minds of people. In the context of this project, the process is seen in two ways. First, connecting people to the Lord Jesus Christ who initiates change through the indwelling of the Holy Spirit. Williams writes, “We are co-laborers with Jesus. That’s an exciting proposition. We are in this

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<sup>25</sup> Ralph P. Martin, and Peter H. Davids, *Dictionary of the Later New Testament, and its Developments: A Compendium of Contemporary Biblical Scholarship* (Downers Grove, IL: Intervarsity Press, 1997), 1012.

<sup>26</sup> Jeremy Walker, *What is Repentance?* (Grand Rapids, MI: Reformation Heritage Books, 2015), 5.

<sup>27</sup> Hill, *Washed and Waiting*, 30.

<sup>28</sup> Donna Claycomb Sokol, and L. Roger Owens, *A New Day in the City: Urban Church Revival* (Nashville, TN: Abingdon Press, 2017), 59.

journey to take Jesus to a love-starved world that needs to not only hear his quoted words but see his imitated actions.”<sup>29</sup> Additionally, it involves engaging people in a personal way to challenge and stimulate a change in thinking. Connecting people to other people creates an environment conducive to change. “Communities of people who are faithfully seeking reconciliation, peace, and justice can’t help but confront the individuals around them as they embody a different way of living and loving.”<sup>30</sup>

### **Limitations**

This action research is focused on addressing preparedness and confidence concerning ministry across different racial, socio-economic, and cultural lines. It is not without certain, inherent limitations. The class that comprises the heart of this project is limited to the students currently enrolled at Central Christian College of the Bible in Moberly, Missouri, who choose to enroll in it. The initial class is a subset of a larger group of students. While the members of the initial class might reflect the broader view of students, this project is limited to their thoughts and ideas. The project relies on evaluations from these students concerning previous training and experience, so it is limited to the degree participants respond truthfully. The environment in which the class is taught is also a limitation. The physical setting of the class and the availability of technology is dependent upon the classroom assigned to it. This includes but is not limited to size of the room, arrangement of tables, availability of smart boards, and room temperature. The ease of access, comfort, and ability to create alternative room settings is dependent on where the class is assigned. When the class is held during the semester is also a limitation. Teaching it during the first eight weeks of the Fall semester, in person in Moberly, Missouri, may elicit

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<sup>29</sup> Williams, *Taking It to the Streets*, 200.

<sup>30</sup> Sokol, *A New Day in the City*, 49.

different responses from the students than if it were taught from October through December in an online format. It may also be different if the class was taught for an entire semester rather than just eight weeks.

### **Delimitations**

There are some delimitations that are applied to this project that narrow its focus and are intended to facilitate more accurate results. The class is only open to Central Christian College of the Bible students who are attending in the Fall 2023 semester. This will yield the views of current students. The class is taught in an eight-week format, which copies the model used for online and extension site classes. This implies that the course material will be covered, and the class objectives will be met in that time period, though in a more condensed manner than would occur in a fifteen-week course. The class will be available for all who choose to take it, sophomores through seniors. Those students will be given a pre-class questionnaire, post-class assessment and interview. The time allowed for each of the interviews and assessments is predetermined and may affect the responses given. The class will be taught in a blended manner, utilizing guided discussions, dialog, lectures, reading, video presentations, and written assignments. Students will take the class for credit, so assignments will be graded and the accountability for work will be the same as in a regular CCCB class. Policies and procedures that guide all CCCB classes will apply to this class as well.

### **Thesis Statement**

Followers of Jesus must minister to all people. “There is a rallying call that churches should join broader communities in ensuring that churches themselves remain places where freedom of expression and faith are protected and embraced.”<sup>31</sup> Paul affirms the biblical mandate

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<sup>31</sup> Kelebogile T. Resane, "Difficult Dialogue: A Tool Towards Racial Harmony in a Multicultural Church.," *Die Skriflig* 54, no. 1 (2020), 1.

by noting “there is neither Jew nor Gentile, neither slave nor free, nor is there male and female, for you are all one in Christ Jesus” (Gal 3:28). The church is larger than what most Christians see on Sunday morning. Central Christian College of the Bible for sixty-five years has been committed to training men and women for kingdom work. To continue to make an impact in the increasingly diverse world of today, especially in the city, CCCB must adapt its approach. Part of that adaptation is the adoption of the Ministry and Diversity class. Ministry and Diversity is a course that encourages participation in broader communities and is biblically sound. It will prepare students to minister in authentic, caring ways that can lead to a long ministry of transforming lives and hearts for the kingdom of God. For CCCB and colleges of the Restoration Movement, it is crucial to engage more effectively with a diverse population. If “Ministry and Diversity” is designed and implemented, then students will be more confident ministering to people of different races, backgrounds, and economic statuses.

## CHAPTER 2: CONCEPTUAL FRAMEWORK

The second chapter of this DMin action research thesis provides a thorough literature review that addresses critical issues involved in ministry to the city, especially across lines of racial, cultural, and socio-economic issues. A framework for effective ministry across lines of difference, which forms the heart of the Ministry and Diversity class, is discussed. Ministry to the LGBTQ community is addressed, and attention is given to the Restoration Movement's historical approach to ministering to different people groups. The theological foundation of the Ministry and Diversity class is built upon five pillars that include inerrancy of the Scripture, God's desire for all to repent, the universality of sin and its solution, the multi-ethnic nature of God's kingdom, and the challenge to teach and disciple. The theoretical foundation of the class rests upon three important truths, presence, humility, and engagement.

### Literature Review

The message of the Bible is that God wants a relationship with all human beings. Ministry to the city is crucial because God wants all people to be saved (1 Tim 2:4). John, in his vision, observes those in heaven praising the Lamb. They are declaring his worthiness to open the seals of the scroll because, by his blood, he redeemed people from every tribe, language, and nation (Rev 4:9). God's desire for diverse worshippers has always been part of the plan for the church. Kelebogile Resane asserts, specifically of the South African church and broadly of the church worldwide, that diversity and multiculturalism should be seen in both church leadership and membership.<sup>32</sup>

For too long, the church has not reflected the multi-ethnic nature of God's kingdom. One of the reasons for this is found in the way the church prepares students for ministry. Bryan

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<sup>32</sup> Resane, "Difficult Dialog," 7.

Loritts addresses the experience of minority students in predominantly white Bible colleges. He contends they are like Ralph Ellison's character, the invisible man, making the case that they are not seen. The message they get is that they do not matter.<sup>33</sup> If the church is to be what God calls her to be, Bible colleges and Christian universities must do better. Training for ministry must address how to connect across lines of diversity. The "Ministry and Diversity" class will equip students for meaningful ministry to divergent groups of people.

This literature review addresses God's view of the city, highlights the values that a successful multi-ethnic ministry must possess, and examines the divisive issue of same-sex attraction, considering the various views of it and how the Bible addresses it. It concludes with a historical look at how the Restoration Movement has engaged in ministering across lines of cultural, racial, and economic differences.

#### God's View of the City

The beginning of Genesis introduces a story whose climax is the creation of a wonderful city where God and humanity will live in harmony.<sup>34</sup> God intends for His people to dwell with Him in His eternal city. Of the holy city, New Jerusalem, John observes that God's dwelling place will be among the people. In that city, He will be their God and they will be His people (Rev 21:3).

Ministry to the diverse people groups of the city is important and makes a difference. Many urban churches can be revitalized and experience new life, regardless of how close they are to dying. The time has never been better for such a transformation to happen.<sup>35</sup> The Bible provides three truths that illuminate God's relationship with the city.

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<sup>33</sup> Loritts, *Insider Outsider*, 40.

<sup>34</sup> Alexander, *The City of God*, 23.

## God's Purpose for the City

Before Jesus ascended, He told the disciples that the Holy Spirit would empower them to be His witnesses, beginning in Jerusalem (Acts 1:8). The city of Jerusalem was the launching point for the message of Jesus. The message of Jesus would spread from there to cities around the world. It is crucial to understand that cities are not an amalgamation of buildings, homes, and streets. Cities, at the core, are people.

The dispersion of Christians from Jerusalem enabled the message of Jesus to spread to the cities of the world. Christians fled Jerusalem and took the gospel with them. There is another dispersion happening today that impacts the kingdom of God. Residents of cities in communist countries are moving out of those cities into cities where the Christian faith is vibrant. Ministries in those cities have a growing opportunity to do meaningful kingdom work. Kiêu Công Thuân writes, "The Vietnamese diaspora is part of the plan of God to scatter them in Christian countries so that they can hear and respond to the Gospel. They are successful economically and educationally, but not missionally. Thus, reaching and training this community is practically and essentially important."<sup>36</sup>

The city was significant in the first century and even more so in the twenty-first century. Because of the sheer number of people in the city, God intends for evangelism and ministry to thrive and grow there. The message can spread from the city to surrounding areas and also to those who migrate to that city from other places. In both circumstances, God continues to have plans for the city.

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<sup>35</sup> Sokol, *A New Day in the City*, 19.

<sup>36</sup> Kiêu Công Thuân, "The Development of an Outreach Ministry to the Vietnamese Diaspora in Ulsan, South Korea: A Case Study," *Journal of Asian Mission* 21, no. 1, (2020), 45.  
<https://go.openathens.net/redirector/liberty.edu?url=https://www.proquest.com/scholarly-journals/development-outreach-ministry-vietnamese-diaspora/docview/2616889623/se-2>.

## **Sin Hinders God's Plan for the City**

God's plan for the city is evident, but sin tarnished what God planned for good. Alexander asserts that city building, from the beginning, has been in the DNA of human beings. It is what God intended for humans to do. He observes, however, man's selfishness and sin corrupted God's intent. It is noteworthy that Cain names the city he built after his son, Enoch. By doing so he glorifies his son rather than the one who gifted him to be a builder.<sup>37</sup> Human beings, from the start, sought to build to glorify themselves. There is no better example of this than the Tower of Babel. The heart of the people is seen in their building plan. They sought to build a city with a tower that reached the heavens to make a name for themselves (Gen 11:4). Babel was about the arrogance of humanity. They wanted to build to make themselves famous.

Sin corrupted God's plan for a city wherein He could dwell with his people. Unhappiness and injustice displace peace and disrupt order. God created and intended everything to be orderly and just.<sup>38</sup> Human sin disrupted the order God intended for His people. Because of sin, the city is not as God intends it to be.

## **God's Plan for a Glorious City**

Though the city is not what God created it to be, He maintains His plan for an eternal city. Jerusalem was intended to be the city of God. It is connected to King David and looks ahead to the day when Jesus Christ, as Messiah, will establish God's eternal city.<sup>39</sup> God's unfolding plan for humanity leads to the new heaven, new earth, and New Jerusalem. John foresaw that day

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<sup>37</sup> Alexander, *The City of God*, 23.

<sup>38</sup> Gerald P. Boersma, "Fons Iustitiae: Justice in the City of God," *International Journal of Systematic Theology* Vol. 23, Issue 1 (January 2021), 82. <https://doi-org.ezproxy.liberty.edu/10.1111/ijst.12460>.

<sup>39</sup> Alexander, *The City of God*, 68.



describing the Holy City, New Jerusalem, coming down from heaven as a bride prepared for her groom (Rev 21:2).

One of the key aspects of God’s glorious city is justice. Though human beings may long for justice, they are often unjust and do not have the capacity to be just within themselves. Justice can only be found by embracing God’s view of what is right.<sup>40</sup> The day will come when justice will be prominent. The eternal city of God will feature the Lord’s justice. Right conduct will be honored, and wrong actions will be destroyed (Ps 37:28). God’s eternal city will be a place where peace and justice reign. It will be a place where all human endeavors that facilitate justice and mercy thrive and grow.<sup>41</sup>

God’s plan for the city, while attacked by sin, remains intact. Abraham was seeking that city. Though he made his home in the Promised Land and lived in tents, his desire was for something greater. He was looking for the City of God (Heb 11:10). That city is the fulfillment of God’s ultimate plan.

#### Components of Effective Ministry to the City

Effective ministry to the city is important. The components of effective ministry to city populations are found in the scriptures. Paul writes, “Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord” (Rom 12:9-11). Paul’s command can be summarized succinctly. Effective ministry to the city must be authentic, caring, transformative, and sustainable.

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<sup>40</sup> Boersma, “Fons Iustitiae: Justice in the City of God,” 71.

<sup>41</sup> David W. Smith, *Seeking a City with Foundations: Theology for an Urban World* (Nottingham, England: Langham Partnership, 2019), 233.

## Authentic

Authenticity is necessary to reach diverse populations. Harry Louis Williams suggests that the harvest fields of inner-city America are yearning for authentic believers who are committed to bringing the message and touch of Jesus Christ to those who live there.<sup>42</sup>

Authenticity is marked by a genuine walk with Jesus Christ. With respect to ministering to distinct groups of people, it is shown by humility and the recognition that there is not one way to worship. People of diverse cultures may express praise, worship, and dedication differently. Authenticity recognizes the preferred approach of the one ministering but also respects the approaches of those being served. To do authentic ministry is to journey with people, recognizing that the launch of a new ministry is not necessarily the first time God has been working in a particular place. Those who seek to minister to the city must acknowledge the ministry efforts already at work in the city. Those who minister effectively to diverse groups understand that they are the next link in a long chain of servants that God is using to expand his kingdom.

Authenticity is not only humble, but it also builds trust. If people are to receive the message, they must trust the messenger. If they do not believe the person is authentic, the message will not convince or convict them.<sup>43</sup> It is not only a practical principle for success in the city, but it reflects a biblical theme. What authenticates our Christianity is not belief statements or convictions, but love (John 13:34–35).<sup>44</sup> Authenticity demands a real relationship with Jesus Christ and requires loving and pouring into the lives of the people served. Authenticity is how

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<sup>42</sup> Williams, *Taking It to the Streets*, 8.

<sup>43</sup> Alvin Sanders, and Efreem Smith, *Uncommon Church: Community Transformation for the Common Good* (Downers Grove, IL: Intervarsity Press, 2020), 98.

<sup>44</sup> Loritts, *Insider Outsider*, 161.

the right to minister is earned. Authenticity is a crucial component of effective ministry to diverse communities of people and must be emphasized in the training of ministry students.

## **Caring**

Effective ministry to diverse cultures must also reflect a caring attitude. Christians who have so much cannot refuse to help others who have so little (1 John 3:17). Williams posits a convicting question that is important for all Christians to consider. If church members saw Jesus in the faces of the poor, would they do nothing?<sup>45</sup> If Christians are to be effective, they cannot be indifferent to the needs of those around them. Christians reach out, serve, and love because God reached out first.<sup>46</sup>

Meeting the needs of those who are hurting or struggling is showing them the Lord Jesus Christ. Love for others flows from loving God. The New Testament demonstrates that a relationship with God is connected to relationships with others.<sup>47</sup> Caring about the struggle of those in the community demonstrates the fundamental truth that Jesus cares. A caring church can have influence in the community. When there are healthy churches in urban areas, they become advocates for elevating the quality of life there.<sup>48</sup> Caring for the needs of the people is a foundational principle of successful ministry to different people groups. Giving a cup of cold water to one who is thirsty may open the door to sharing living water with one whose thirst is eternal.

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<sup>45</sup> Williams, *Taking It to the Streets*, 181.

<sup>46</sup> Sokol, *A New Day in the City*, 46.

<sup>47</sup> Brandt, *Spiritual Formation for the Global Church*, 23.

<sup>48</sup> Sanders, *Uncommon Church*, 14.

## Transformative

Ministry to those of different cultures, backgrounds, and statuses must be transformative. It is important that authenticity and caring are the foundation of this kind of ministry. However, if the heart of this ministry is not transformation, it has no eternal significance. The gospel message changes the hearts and lives of all people. Effective ministry to diverse people groups must proclaim the cross of Christ and a personal relationship with Jesus. Nothing is more important than this message. Jesus' sacrifice paid the price for sin for all humanity. There is no discrimination, and there are no exceptions. In the ultimate act of love, Jesus, through his death and resurrection, brought life, hope, and healing. He restored the relationship broken by sin. Jesus did not discriminate, and the cross does not discriminate.<sup>49</sup> Ministry to those who come from different cultures, socio-economic statuses, and races must not minimize what is the single, greatest unifying factor. Jesus Christ came to redeem all people and to bring them into a relationship with God through himself.

Transformation is what makes this kind of ministry distinctively Christian. One of the most significant outcomes of a transformed life is reconciliation. God gave Christians, through Jesus Christ, the ministry of reconciliation (2 Cor 5:18). Reconciliation with God matters. However, limiting the definition of reconciliation to only a relationship with God robs it of its power. True reconciliation is not just the forgiveness of sins and the removal of guilt. Reconciliation is the receiving of God's gift of salvation and the accompanying gift of the Holy Spirit.<sup>50</sup> It is through the leading of the Holy Spirit that reconciliation among brothers and sisters

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<sup>49</sup> Brenton Altmann, "As a Matter of Principle-Multicultural Mission and Ministry in Lutheran Education," *Lutheran Theological Journal*, vol. 55, (2021), 76. <https://search-infomit-org.ezproxy.liberty.edu/doi/10.3316/INFORMIT.074675281239183>.

<sup>50</sup> Douglas A. Foster, "Reclaiming Reconciliation: The Corruption of 'Racial Reconciliation' and how it might be Reclaimed for Racial Justice and Unity," *Journal of Ecumenical Studies* 55, no. 1 (Winter, 2020), 65.

is possible. The path leading to harmonious relationships between people of divergent backgrounds and cultures must pass by the cross.

### **Sustainable**

Ministry that impacts diverse communities is built on the foundation of authenticity and caring. Its passion is transformation, and its strength is sustainability. Simply put, effective ministry in areas of diversity must endure. Presence matters. The gospels record that many interactions and miracles happen because Jesus encounters people at precisely the right time. He is where the people are. That is what is effective.<sup>51</sup> There is no shortcut or substitute for consistently being there and involved in a ministry. Showing up is an important value for ministries that want to be successful. Those who lead successful ministries to people of diverse backgrounds must be committed to being there and doing the hard work to continue to develop and grow the ministry. Many ministries, especially in urban areas or across cultural lines, are there for just a season and are gone. Continued presence leads to continued results and growth, and this is to be the goal of effective ministry across lines of racial, cultural, and socio-economic difference.

In addition to presence, another key component of a sustainable ministry is training others to lead and engage in the ministry. The roots of this are found in the Bible. Paul challenged Timothy to entrust to others the things he heard Paul teach. The goal is to teach those who will teach others (2 Tim 2:2). The local church can and needs to be the agent for personal life change and community transformation. This is a crucial part of ministry across lines of difference and is vital for ministry sustainability. One of the key components that should be

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<sup>51</sup> Williams, *Taking It to the Streets*, 200.

emphasized in this kind of ministry is the “train-the-trainer model.”<sup>52</sup> This approach to ministry involves selecting and training people *from the community* to lead the particular community. The church has a unique opportunity to attract people from distinct cultures and backgrounds and can utilize that opportunity to equip them.<sup>53</sup> The indigenous leader must be trained well. This is crucial with respect to authenticity and sustainability. Training must respect the practices and customs of the culture while establishing the foundation of the gospel.<sup>54</sup> This approach will not only develop leaders from within the group but will lead to authentic faith. Recognition of the common humanity shared by different people groups is a foundational principle of spiritual formation and growth.<sup>55</sup> Bringing up leaders from within the group will facilitate long-term ministry effectiveness and develop an environment of sustainability. Teaching students how to do this must be a part of the Ministry and Diversity class.

#### Ministry to Those of Same-Sex Attraction

One of the most divisive issues affecting the church is how to respond to those who have same-sex attractions. This issue has split churches and families. If ministry students are to impact those of diverse backgrounds, the question of same-sex attraction must be addressed. There are three distinct views that a Christian who wants to minister to this group must acknowledge.

The first maintains the position that same-sex attractions are normal and fall within the range of acceptable human behavior. Many medical experts believe sexual orientation is not something that a person voluntarily chooses. Sexual orientation is a natural part of who a person

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<sup>52</sup> Sanders, *Uncommon Church*, 127.

<sup>53</sup> Jerry Pillay, “Racism and Xenophobia: The role of the Church in South Africa,” *Verbum et Ecclesia* Vol 38 (2017), 11. <https://web-s-ebshost-com.ezproxy.liberty.edu/>.

<sup>54</sup> Callaham, *World Mission*, 130.

<sup>55</sup> Ryan A Brandt, and John Frederick, *Spiritual Formation for the Global Church: A Multi-Denominational, Multi-Ethnic Approach* (Downers Grove, IL: Intervarsity Press, 2021), 143.

is. There's nothing wrong with being LGBT (Lesbian, Gay, Bi-Sexual or Transgender).<sup>56</sup> This is the point of view most often taught in public schools and is reflected in both the media and culture. This view holds that same-sex attractions, transgenderism, and bi-sexuality are acceptable lifestyle choices. In a May 2, 2022, Gallup Poll, seventy-one percent of Americans polled believed gay and lesbian relationships were morally acceptable.<sup>57</sup> Sixty percent of Americans in May of 2022 believe gender is determined at birth, but almost forty percent believe it may be different than the birth gender.<sup>58</sup> For many in today's culture, this is the prevailing view.

A second view, loosely connected to the first, is also found in society and in some churches. This view holds that the Bible does not condemn monogamous, same-sex attractions. Those who hold this view assert that, while the words of Scripture do not change, how verses are interpreted must change over time.<sup>59</sup> This view teaches that the Scriptures that speak against acting on same-sex attractions are being misunderstood by Christians today. For example, this position would argue that Sodom was destroyed, not because of the sin of homosexual conduct, but the sin of violence, arrogance and aggression or gang-rape.<sup>60</sup> Those who adhere to this view interpret Scripture through the lens of culture, both at the time of the text and the current culture. There is a tendency among those who hold this position to redefine a "high view of Scripture."

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<sup>56</sup> "Sexual Attraction and Orientation," *Nemours Teens Health*, <https://kidshealth.org/en/teens/sexual-orientation.html#:~:text=Homosexual.,Bisexual>. Accessed November 3, 2022.

<sup>57</sup> "LGBT Rights," Gallup News, <https://news.gallup.com/poll/1651/gay-lesbian-rights.aspx>, Accessed November 3, 2022.

<sup>58</sup> Kim Parker, "Americans' Complex Views on Gender Identity and Transgender Issues," Pew Research, June 28, 2022.

<sup>59</sup> Adam Hamilton, "The Bible, Homosexuality, and the UMC—Part One," April 27, 2016.

<sup>60</sup> "Sodom and Gomorrah Addresses Gang Rape, Not a Loving Relationship, The Reformation Project, <https://reformationproject.org/case/sodom-and-gomorrah/>, Accessed November 3, 2022.

The Bible is not inerrant or “God-breathed,” but is “God-influenced.”<sup>61</sup> This view of the Bible allows for passages that address God’s view of same-sex attraction to be reinterpreted or dismissed. This is the position of many progressive churches in the United States and around the world.

The third view is different from the first two. While many hold one of the first two views, the question is not what the most popular view is, but what is God’s view. The key to answering that lies in the nature of the Bible. For those who do not hold to the inerrancy of Scripture, either of the previous views can be supported. Bible passages that speak against same-sex attraction can be reinterpreted to mean what best fits the narrative. If the Bible is not the final arbiter of what is true, then either of the previous two positions on same-sex attraction can be advanced. However, if the Bible is the inerrant Word of God, then it is much more difficult to hold one of those two positions. Despite attempts to spin the text to mean something else, the words of the Bible are clear on this topic. Both the Old and the New Testaments reveal God’s view of this contentious issue (Lev18:22 and 1 Cor 6:9-10). Regardless of how many churches today seek to redefine God’s Word on this issue, the Bible’s message is evident. Simply put, the third view notes that acting on these urges is not what God wants for His people. Those who seek to minister across this line must be tethered to this truth. Wesley Hill asserts the Christian’s struggle with homosexuality is not unique. Sin, mercy, and forgiveness are the same for all humans, regardless of the temptation.<sup>62</sup> The struggles of those with same-sex attraction are not particularly different than the struggles of heterosexual people. The Christian’s responsibility is

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<sup>61</sup> Adam Hamilton, *Making Sense of the Bible: Rediscovering the Power of Scripture Today* (New York, NY: Harper Collins, 2014), 158.

<sup>62</sup> Hill, *Washed and Waiting*, 27.



to be pure and holy. For those who have same-sex attractions, Hill advocates for a life of celibacy.<sup>63</sup> This response, while not likely to receive wide approval in culture, is biblical.

One of the biggest issues surrounding same-sex attraction is whether it is genetic or a choice. While many Christians believe that same-sex attractions are a choice, Hill makes the case that same-sex attraction may be one of the results of the fall.<sup>64</sup> It is part of a human's sin nature that some wrestle with same-sex attractions. This understanding connects with the assertion among biologists who suggest same-sex attraction in humans is partly genetic,<sup>65</sup> and provides a common platform from which a discussion can begin.

What does ministry to this diverse culture look like? Taking truth to a culture that resists the truth is challenging. Building on the foundation of the authority of the Bible, the initial response must be one of love and compassion. Christians who hold the Bible to be inerrant cannot accept same-sex attraction as normative. However, it is equally true that Christians are not to judge those outside the church (1 Cor 5:12). Christians are to be sympathetic, compassionate, and Christ-like with those who do not know Jesus (1 Pet 3:8). Humility and love must lead in discussions about same-sex attractions. The task of the minister is not to change sinners but to bring them to Jesus. Christians have been called to love and engage people in the way Jesus did, allowing the Holy Spirit to bring change.<sup>66</sup> Everyone is a sinner (Rom 3:23). James adds that missing the mark by a lot or a little is still a sin (James 2:10). The sin of acting on a same-sex attraction is no greater or lesser than any other sin and can be forgiven.

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<sup>63</sup> Hill, *Washed and Waiting*, 24.

<sup>64</sup> *Ibid.*, 23.

<sup>65</sup> Sara Reardon, "Genetic Patterns Offer Clues to Evolution of Homosexuality," *Nature*, August 3, 2011.

<sup>66</sup> Loritts, *Insider Outsider*, 150.

Forgiveness and a fresh start are available to all who seek it (1 John 1:9). New life through the Holy Spirit is offered to all who come to Jesus (Gal.5:16-26). Argument and debate will not win this group to the cause of Jesus Christ. Being the hands, feet, heart, and eyes of Jesus is the starting point. Presenting Jesus as the source of hope, help, and healing is the next step and is crucial to impact this diverse group of people.

#### The Restoration Movement's Response to Diversity

The Christian Churches/Churches of Christ, historically, have been reluctant to engage in the discussion on the issues of peace, justice, and racial reconciliation.<sup>67</sup> Forty years ago, on the campuses of many Restoration Movement colleges, these issues were rarely discussed.<sup>68</sup> While the Restoration Movement has sought to stand for what the Bible says, it did not see that the gospel speaks to questions of justice and peace just as clearly as it addresses baptism, worship, and salvation.<sup>69</sup> While the Restoration Movement has added much to the theological discussion around the issues of salvation, baptism, and the assurance of salvation, its voice has been largely silent in the discussion of how the Bible addresses justice and diversity. Both Stone and Campbell, as well as many other early Restoration Movement leaders, viewed slavery as a serious social issue, but unrelated to the gospel and not an issue over which the church should divide.<sup>70</sup>

Not only has there been little dialog, but there is also a difficult history to overcome. Bible colleges and universities related to the Christian Churches/Churches of Christ did not

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<sup>67</sup> Hughes, *Reclaiming a Heritage*, 51.

<sup>68</sup> *Ibid.*, 52.

<sup>69</sup> *Ibid.*, 53.

<sup>70</sup> Hughes, *Reviving an Ancient Faith*, 275.

admit black students until many years after other schools already had.<sup>71</sup> For too long, too many Christian Church/Church of Christ schools have not been open to people of different backgrounds. While there are no longer policies that prohibit a diverse student body, there are not large numbers of minority students enrolling. This reality leads to little awareness of diverse cultures and minimal training in reaching diverse people groups.

To resolve some of these problems, Christian Church/Church of Christ schools must reframe the restoration vision. More must be seen than just the perspective of heaven and eternity, but also the importance of representing Jesus in this earthly life. The schools of the Restoration Movement must become cross-centered and counter-cultural, both for this life and the eternal life to come.<sup>72</sup> Training cross-centered, counter-cultural leaders is the objective of the Ministry and Diversity class.

#### Summary

God's desire for a city wherein He and His people dwell is introduced in the Old Testament. Genesis foreshadows the concept of God dwelling with humanity on earth.<sup>73</sup> God's people are on a quest for the Promised Land. One of the results of that is the establishment of the city of Jerusalem. As glorious as the earthly city of Jerusalem was in God's sight, it does not compare to the glory of the eternal city of God, New Jerusalem. That city, seen prophetically throughout Scripture, is still to come. The Old Testament city of Jerusalem was the place in which God interacted with His people. There will come a day when the New Jerusalem is established, and God will dwell with His people forever. As glorious as Jerusalem was because

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<sup>71</sup> Hughes, *Reclaiming a Heritage*, 55.

<sup>72</sup> *Ibid.*, 102.

<sup>73</sup> Alexander, *The City of God*, 33.

of God's presence, the New Jerusalem will be even more glorious. In New Jerusalem people of all backgrounds, races, and cultures will live and praise the Lord. The challenge for the church and those who prepare church leaders is to equip them to reach all people, for of such is the kingdom of God.

Preparing leaders to reach all people must be guided by the gospel and empowered by the Holy Spirit. The gospel creates communities that through the Holy Spirit reflect and develop the mind of Christ.<sup>74</sup> This is the goal of effective ministry to diverse communities, which is built on authenticity and caring. It is fueled by the desire to see transformed lives, and it is entrenched by a mindset that is willing to go the distance. This kind of ministry will facilitate effective outreach to people of different racial, socio-economic, and cultural backgrounds.

The motivation behind this work is clear. God sent Jesus to die and rise again so that all who have a relationship with Him might have eternal life (John 3:16). God loves all people and wants to spend forever with them in His eternal city. Effective ministry to diverse people groups pleases the Lord and anticipates the day when all nations will worship him together.

### **Theological Foundations**

The foundation of the Ministry and Diversity class is built upon five theological pillars. The first of those is the nature of the Bible itself. The inerrancy of Scripture is a key component of the Ministry and Diversity class because the challenge to reach others, and the methods utilized to do it are directed by the Word of God. The second pillar is God's desire for all people to repent and come to Him. This is the impetus for the Ministry and Diversity class. The third pillar is the nature or universality of sin and its solution. Recognizing that all human beings are sinners and need redemption is crucial for this class. The fourth pillar is God's intention for a

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<sup>74</sup> Carla Works Swofford, *The Least of These: Paul and the Marginalized* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2020), 163.

multi-ethnic kingdom. The Bible is clear that people of every language, nation, and tribe will come together to worship the Lord. The final pillar is the challenge to teach and disciple those who do not know Jesus. This is the Great Commission (Matt 28:19-20). Teaching others and making disciples is the call of every follower of Jesus and is the objective of the Ministry and Diversity class.

### The Inerrancy of the Bible

The standard by which right and wrong are measured is rooted in the Bible. Inerrancy of Scripture ensures that the standard is trustworthy and reliable. Inerrancy is the acknowledgment that the Scriptures, in their original manuscripts, are without error. The Bible speaks the truth regarding every issue it addresses. Norman Geisler describes inerrancy from the point of view of the framers of the Evangelical Theological Society as he writes, “It comes down to these three principles. (1) God cannot err. (2) The Bible is the Word of God. (3) Therefore, the Bible cannot err. Hence, to deny the inerrancy of the Bible, one must deny either premise 1 or 2 or both.”<sup>75</sup> Geisler asserts that the early church fathers held to both classical theism (that God is infinite, unchangeable, and omniscient), and to inerrancy.<sup>76</sup>

Inerrancy has its roots in Scripture. Paul writes, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work” (2 Tim 3:16-17). “All Scriptures” in this text refers to the Old Testament which were able to make Timothy wise in preparation for

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<sup>75</sup> Norman L. Geisler, and William C. Roach, *Defending Inerrancy: Affirming the Accuracy of Scripture for a New Generation* (Grand Rapids, MI: Baker Books, 2012), 196.

<sup>76</sup> Ibid.

salvation.”<sup>77</sup> The next phrase in the verse is critical. “God-breathed” is the word “theopneustos” which is used only in this text. Literally, the word means “God breathed.”<sup>78</sup> The Scriptures are the product of God’s direct interaction with the human authors who penned the words. As he breathed into Adam the breath of life (Gen 2:7), God breathed His message into the hearts and minds of those who penned the Scriptures.

Peter also writes of the nature of Scripture. “Above all, you must understand that no prophecy of Scripture came about by the prophet’s own interpretation of things. For prophecy never had its origin in the human will, but prophets, though human, spoke from God as they were carried along by the Holy Spirit” (2 Pet 1:20-21). The key phrase in this passage is “prophets, though human, spoke from God as they were carried along by the Holy Spirit.” Edwin A. Blum observes that this implies the dual authorship of Scripture. It is the means by which Scripture was produced.<sup>79</sup> Peter is addressing the reality that God chose to work through human authors to transmit His eternal message. The words of Scripture are, by definition, the words of God. The Bible itself and early church history advocate for inerrancy of Scripture.

There have been challenges to that position. Historically, Deism accepts the reality of God, but denies a written revelation from Him. “Because of their common denial of miracles, they (Deists) came to the conclusion (logically drawn from their view of God) that the Bible is neither divinely authoritative nor inerrant.”<sup>80</sup> Contemporary writers also challenge the concept of

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<sup>77</sup> Ralph Earle, *1 and 2 Timothy*, vol. 11, *The Expositor’s Bible Commentary* ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan Publishing Company, 1978), 409.

<sup>78</sup> Ibid.

<sup>79</sup> Edwin Blum, *1 and 2 Peter*, vol. 12, *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan Publishing Company, 1978,) 275.

<sup>80</sup> Geisler, *Defending Inerrancy*, 199.

inerrancy. Adam Hamilton asserts, “Many mainline Christians and an increasing number of moderate evangelicals have rejected the idea of inerrancy (and verbal, plenary inspiration) that has been championed by conservative Christians, offering instead a view of scripture that takes seriously both the Bible’s inspiration from God and the humanity of its biblical authors.”<sup>81</sup> Hamilton contends that the Bible does not claim inerrancy for itself, and that the Bible has “errors” and “inconsistencies.”<sup>82</sup>

While Hamilton’s view and that of the Deists have swayed some, the case for inerrancy remains strong. To insist the Bible does not claim inerrancy for itself is not convincing. The word for “God-breathed” means literally, “God-breathed,” not “God-inspired” as Hamilton asserts.<sup>83</sup> Hamilton posits that there are conflicting stories in the gospels that simply cannot be reconciled. He cites the women who visit the tomb on the first day of the week. He notes the differences in each gospel account, concludes that they cannot be reconciled, and decides the Bible is in error. In his view, all resurrection accounts should be viewed as simply acknowledging Jesus’ resurrection.<sup>84</sup> However, the texts can be harmonized, and inerrancy of Scripture preserved.<sup>85</sup>

Inerrancy of Scripture is important in this project. The basis for right and wrong is rooted in the fact that the Bible is God’s Word. As such, it defines what is pleasing to God and what is

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<sup>81</sup> Adam Hamilton, “Is the Bible Inerrant and Infallible?” *Ministry Matters*, July 15, 2021. <https://www.ministrymatters.com/preach/entry/10848/is-the-bible-inerrant-and-infallible>

<sup>82</sup> Ibid.

<sup>83</sup> Hamilton, *Making Sense of the Bible*, 129.

<sup>84</sup> Adam Hamilton, “Is the Bible Inerrant and Infallible?” *Ministry Matters*, July 15, 2021. <https://www.ministrymatters.com/preach/entry/10848/is-the-bible-inerrant-and-infallible>

<sup>85</sup> Tim Chaffrey, “Christ’s Resurrection-Four Accounts, One Reality,” *Answers Magazine*, April 5, 2015, <https://answersingenesis.org/jesus/resurrection/christs-resurrection-four-accounts-one-reality/>

not. It conveys God's commands to His people and His desires for them. The Ministry and Diversity class intends to motivate students to actions that are explicitly biblical. Students will be challenged and encouraged to live out the commands of Scripture. Confidence that the Bible reflects the Word of God accurately is crucial for this class to succeed.

### God's Desire for All People to Repent

The second theological pillar on which this project stands is God's desire for all people to repent and return to Him. Paul urged that petitions, prayers, intercession, and thanksgiving be made for all people—for kings and those in authority. The reason is so Christians may live peaceful and quiet lives in all godliness and holiness, for this is good and pleases God. The next phrase in the verse is critical. God “wants all people to be saved and to come to a knowledge of the truth. For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom for all people” (1 Tim 2:1-6). Ralph Earle writes of this passage, “Salvation has been provided for all, but only those who accept it are saved.”<sup>86</sup> God's desire is for all people to come to Him through the sacrifice of Jesus Christ. Philip H. Towner observes, “the theme of the passage is salvation, and ‘savior’ depicts God as the source and architect of the plan to rescue humanity through Christ.”<sup>87</sup> It is evident that God wants a relationship with all humanity and developed the plan by which fallen humanity could be restored and redeemed. That plan is rooted deeply in the nature, person, and work of His son Jesus Christ.

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<sup>86</sup> Earle, *1 and 2 Timothy*, 358.

<sup>87</sup> Philip H. Towner, *The Letters to Timothy and Titus* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2006), 156.



God's desire for all people to know about Jesus and accept Him as Savior and Lord is also seen in John 3. God has offered salvation through Jesus to the whole world. He does not want to condemn the world, but to save the world through Him (John 3:16-17). Frederick Dale Bruner writes of these verses, "The wonderfully divine way into the Spirit's transformation is simple trust in the divine human Son given for and to us needy creatures in the whole wide world."<sup>88</sup> Those in the "whole wide world" can experience transformation by trusting in the Son of God, Jesus Christ. Craig S. Keener writes of this verse, "In Johannine theology God's love for the 'world' represents his love for all humanity."<sup>89</sup> Colin Cruse concurs, "It was God's love for all humanity that led him to give his one and only Son."<sup>90</sup> John 3:16 indicates that God loved all humanity and sent Jesus to die so that all might have eternal life.

The nature of God's kingdom indicates His desire for all people to have a relationship with Him. The Great Commission (Matt 28:19-20), in which disciples are to be made of "all nations" (*panta ta ethne*), addresses this issue. Daniel Doriani writes of this passage, "A universal mission has been in view since Genesis 12, and Matthew often points to a Gentile mission."<sup>91</sup> From the beginning, God has intended for the message of salvation to reach all people. The point is also seen in the book of Revelation. Revelation 5:9-10 describes the song of the twenty-four elders. In that song, they proclaim, "with your blood you purchased for God persons from every tribe and language and people and nation." Gordon Fee writes of this passage, "John is affirming one of the frequent themes in the eschatological outlook of the

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<sup>88</sup> Frederick Dale Bruner, *The Gospel of John: A Commentary* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2012), 209.

<sup>89</sup> Craig S. Keener, *The Gospel of John: 2 Volumes* (Grand Rapids, MI: Baker Academic, 2010), 569.

<sup>90</sup> Colin G. Kruse, *John* (Downers Grove, IL: Intervarsity Press, 2008), 118.

<sup>91</sup> Daniel M. Doriani, *Matthew*, vol. VIII, *ESV Expository Commentary* (Wheaton, IL: Crossway, 2021), 606.

Prophets— as well as the major passion in the ministry of Paul—that God chose Israel so that through them he might bless the whole world.”<sup>92</sup>

God’s desire is for all people to repent and come to Him. This is a foundational principle for the Ministry and Diversity class. Ministry across lines of cultural, racial, and socio-economic differences happens because God loves the world. It is evident from Scripture that God’s intent has been to reach all people with the good news of Jesus Christ. For the Ministry and Diversity class, God’s desire becomes the motivation for this kind of ministry.

### The Universality of Sin and Its Solution

The third pillar on which this project stands is the universality of sin and its solution. All human beings are sinners and need repentance, restoration, and salvation. Paul writes, “For everyone has sinned; we all fall short of God’s glorious standard” (Rom 3:23). Everett F. Harrison writes, “The reason all must come to God through faith in Christ is that all have sinned and fall short of the glory of God.”<sup>93</sup> Every human being is a sinner. This is important for the Ministry and Diversity class. The recognition of human sin nature is crucial. Prejudice, racism, hatred, jealousy, greed, legalism, and a plethora of other acts that displease God come from the same root. Human beings are sinners. It is only through the recognition of this that repentance and restoration can happen.

This is not a new idea. Solomon wrote, “Indeed, there is no one on earth who is righteous, no one who does what is right and never sins” (Eccl 7:20). J. Stafford Wright observes

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<sup>92</sup> Gordon D. Fee, *Revelation: A New Covenant Commentary* (Cambridge, United Kingdom: The Lutterworth Press, 2011), 85.

<sup>93</sup> Everett F. Harrison, *Romans*, vol. 10, *The Expositors Bible Commentary*, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan, 1978), 41.

about this passage, “there is no such thing as sinless perfection.”<sup>94</sup> No human being can live up to the standard of perfection. Sin corrodes the lives of every human being and is the reason for the separation from the Creator. Sin is humanity’s greatest problem.

The solution is not found in human action. It is only through God’s grace and the sacrifice of Jesus that the sin problem is resolved. Only the blood of Jesus Christ can atone for sin (Heb 9:22 and Rom 6:23). Jesus, Himself, acknowledged that. While sharing the Passover meal with His disciples just hours before the crucifixion, Jesus took a cup and said, “Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins” (Matthew 26:27-28). D. A. Carson observes that this text indicates that Jesus knew that his violent death would ratify the covenant he was inaugurating with his people. “The event through which Messiah saves his people from their sins is his sacrificial death.”<sup>95</sup> Paul acknowledges this in his farewell to the Ephesian elders. He challenges them to “Be shepherds of the church of God, which he bought with his own blood” (Acts 20:28).

Having established that the shed blood of Jesus is the basis for salvation, the Christian’s response is repentance. When asked what to do, Peter told the crowd on the Day of Pentecost, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit” (Acts 2:38). John notes, “If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness” (1 John 1:9). Of the Acts passage, Darrell L. Bock writes, “Peter is telling his audience to change direction from the attitudes that led them to crucify Jesus and look to God

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<sup>94</sup> J. Stafford Wright, *Ecclesiastes*, vol. 5, *The Expositors Bible Commentary* ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan, 1978), 1176.

<sup>95</sup> D.A. Carson, *Matthew*, vol. 8, *The Expositors Bible Commentary* ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan, 1978), 536.

through Jesus for forgiveness.”<sup>96</sup> This is the picture of repentance. John Painter writes of John’s epistle, “The consequence of such confession is that God is faithful and righteous to forgive sins and to cleanse from unrighteousness.”<sup>97</sup>

Repentance leads to a restored relationship with God. Forgiveness is offered and God and sinner are reconciled. Paul writes, “For if, while we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life” (Rom 5:10). The Greek word for reconciled is from the root word “*katallasso*,” which notes an exchange or change. In this context, the exchange is one from enemy to friendship.<sup>98</sup> Reconciliation is the result of the process of dealing with the sin issue. Reconciliation with God and then with others is a major characteristic of the Ministry and Diversity class.

#### A Multi-Ethnic Kingdom

The fourth theological pillar on which this project rests is God’s desire for a multi-ethnic kingdom. In his address at the Areopagus, Paul declared to the Athenians, and all gathered there that God made all nations from one man. His purpose was that they should inhabit the earth. He even appointed the times they would reign and the boundaries of their lands. All of this was for one purpose, “God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us” (Acts 17:27). Of this verse, C.K. Barrett asserts

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<sup>96</sup> Darrell L. Bock, *Acts* (Grand Rapids, MI: Baker Academic, 2007), 142.

<sup>97</sup> John Painter, and Scot McKnight, *Eerdmans Commentary on the Bible: Epistles of John and Jude* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2021), 36.

<sup>98</sup> Harrison, *Romans*, 54.

that human beings “were made with a view to their seeking God.”<sup>99</sup> God’s intention, from the beginning, was for a kingdom of all people.

The result of that desire is seen in John’s vision as recorded in the book of Revelation. “After this I looked, and there before me was a great multitude that no one could count, from every nation, tribe, people, and language, standing before the throne and before the Lamb. They were wearing white robes and were holding palm branches in their hands” (Rev 7:9). Alan F. Johnson notes that these were people from every cultural background, both Jews and Gentiles.<sup>100</sup> The kingdom of God reflects diversity.

The early church struggled with the issue of diversity. The Jerusalem council wrestled with the question of whether Gentile Christians had to be circumcised. Paul and Barnabas disagreed with those who advocated for Gentile circumcision. As Acts 15 notes, the apostles and elders met to resolve this issue. After describing his own realization that Gentiles were part of God’s plan, Peter declared, “He did not discriminate between us and them, for he purified their hearts by faith” (Acts 15:9). Longenecker asserts that Peter is aligning himself with Paul and insisting that God had already indicated his approval of a Gentile outreach that did not require circumcision.<sup>101</sup> John T. Squires observes that Peter concludes by urging acceptance of what Paul and Barnabas have done since those Jews who believe have received salvation in the same way as Gentile believers did, through the grace of the Lord Jesus. He adds, “In this way, he argues that the God who is not partial has clearly been at work both in events in Caesarea, which

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<sup>99</sup> C.K. Barrett, *Acts of the Apostles: A Shorter Commentary* (London, UK: Bloomsbury Publishing, 2002), 362.

<sup>100</sup> Alan F. Johnson, *Revelation*, vol. 12, *The Expositor’s Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan, 1978), 484.

<sup>101</sup> Richard Longenecker, *The Acts of the Apostles*, vol. 9, *The Expositors Bible Commentary*, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan, 1978), 445.

Peter experienced, and in the activity of Paul and Barnabas throughout Asia Minor. The assemblies they established are inclusive—Gentiles belong just as much as Jews.”<sup>102</sup> The message of the Jerusalem council is that God desires all people, Jew, and Gentile, to be citizens of His kingdom.

The church, early in her history, struggled with the identity and nature of Christians. The determination of the Jerusalem council was clear. God’s kingdom was larger than the covenant requirements of the Jews. His kingdom was for all people. For the Ministry and Diversity class, this is one of the central principles. As the early church struggled with the multi-ethnic nature of the kingdom, the church today struggles. The Ministry and Diversity class calls for ministry across lines of difference and doing so fulfills God’s intention for the nature of His kingdom.

### The Challenge to Teach and Disciple

The final theological pillar on which this project rests is the challenge to teach and disciple others. Jesus said as He ascended into heaven, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age” (Matt 28:19-20). Carson writes of this verse, “To disciple a person to Christ is to bring him into the relation of pupil to teacher.” He adds, “Disciples are those who hear, understand, and obey Jesus’ teaching.”<sup>103</sup> The imperative in Jesus’ words, before He ascended, were to “make disciples.” Christians must reach out to others to share with them the good news.

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<sup>102</sup> John T. Squires, *Eerdmans’s Commentary on the Bible: Acts*, ed. John W. Rogerson (Grand Rapids, MI: William B. Eerdmans Publishing, 2021), 64.

<sup>103</sup> Carson, *Matthew*, 596.

Luke records Jesus' final words to the disciples before returning to heaven. Jesus said, "But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). Richard Longenecker writes of this verse, "This commission lays an obligation on all Christians and comes to us as a gift with a promise." He continues, "The Christian church, according to Acts, is a missionary church that responds obediently to Jesus' commission, acts on Jesus' behalf in the extension of his ministry and focuses on the proclamation of the kingdom of God in its witness to Jesus."<sup>104</sup> Longenecker highlights the responsibility that followers of Jesus must take the gospel to those who do not know Him or have a relationship with Him.

The Bible is clear about the mandate Christians have to make disciples of all people. When Jesus saw the crowds of people, Matthew notes He had compassion on them because they were harassed and helpless, like sheep without a shepherd. So, He said to his disciples, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matt 9:37-38). The harvest is still plentiful today. There are people across this nation and around the globe who need to hear about Jesus. This is the essence of the Ministry and Diversity class.

For this project, this pillar is critical. Taking the good news of Jesus to people of different cultural, racial, and socio-economic backgrounds is at the heart of the Ministry and Diversity class. Ernest Easley writes of the command to make disciples, "That is a mandate to the church and therefore should be a priority in our lives."<sup>105</sup> That mandate must be emphasized in the Ministry and Diversity class.

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<sup>104</sup> Longenecker, *The Acts of the Apostles*, 256.

<sup>105</sup> Ernest Easley, *Resuscitating Evangelism* (Nashville, TN: B & H Publishing Group, 2020), 7.

## Theoretical Foundations

Ministering across lines of difference is part of a larger urban ministry outreach. Roger Gench contends that urban areas wrestle with a wide range of predicaments that require ministries to display a willingness to make a difference and the humility to know how to do that in an effective manner.<sup>106</sup> It is the objective of the Ministry and Diversity class to do that. There are three foundational, theoretical truths upon which the Ministry and Diversity class is built, presence, humility, and engagement.

### Presence

Harvie M. Conn and Manuel Ortiz surmise that future historians will record the twentieth century as a time in which the entire world became a huge city.<sup>107</sup> More people live in urban areas than at any other time in history.<sup>108</sup> The population of cities is incredibly diverse as people from different cultures, backgrounds, and races live together.<sup>109</sup> There has never been a time better than now for effective ministry to these diverse people groups. One of the essential principles is presence.

Effective ministry to people of different backgrounds begins with presence or a commitment to being there. Williams asserts that presence in the neighborhood is crucial to ministering to those who live there. People who live in the cities are “looking for believers who

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<sup>106</sup> Roger J. Gench, *Theology from the Trenches: Reflections on Urban Ministry* (Louisville, KY: Westminster John Knox Press, 2014), 3.

<sup>107</sup> Conn, and Ortiz, *Urban Ministry*, 64.

<sup>108</sup> *Ibid.*, 211.

<sup>109</sup> Timothy Keller, *Loving the City: Doing Balanced Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan Publishing, 2012), 142.



aren't afraid to greet them on the avenue and ask how they are doing and mean it."<sup>110</sup> The importance of being there and willing to interact cannot be overstated. Its impact can be felt throughout the community. "Whether in a small city or large global city, in a changing neighborhood where new restaurants and businesses are arriving, in a community where lives are always in precarious balance, or in a place of prime real estate and executive offices, the vocation of urban Christians begins with presence."<sup>111</sup>

Successful ministries to those of different backgrounds and in urban areas are built on the foundation of presence. The Ministry and Diversity class will teach and demonstrate the importance of consistently being there. It will highlight the value of simply showing up and interacting with the people served.

### Humility

The second crucial component of the theoretical foundation is humility. Ministry with people of different races, backgrounds, and cultures is only effective if it comes from a humble, authentic heart. Williams describes that kind of heart. It begins with the willingness to take drastic steps to fit into and understand the culture of the people being reached.<sup>112</sup> The next step is not assuming that there is one correct way to worship, praise, or encounter the Lord Jesus Christ.<sup>113</sup> This is a critical aspect of successful ministry across lines of diversity. Unfortunately, many ministries to different people have been short-lived because the minister could only see

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<sup>110</sup> Williams, *Taking It to the Streets*, 8.

<sup>111</sup> Mark R. Gornik, and Maria Lieu Wong, *Stay in the City: How Christian Faith is Flourishing in an Urban World* (Grand Rapids, MI: William B. Eerdmans, 2017), 10.

<sup>112</sup> Williams, *Taking It to the Streets*, 61.

<sup>113</sup> *Ibid.*

one way to do things.<sup>114</sup> Loritts asserts that white evangelicals' inability to see things from a different perspective hinders true Christian unity and fellowship within the body of Christ.<sup>115</sup>

The challenge to approach ministry humbly is not just practical and efficient, it is a command. Paul wrote, "Be completely humble and gentle; be patient, bearing with one another in love" (Eph 4:2). The Ministry and Diversity class will be built on this important theoretical truth. However, humility and authenticity are more than the recognition of other points of view. They must also be an honest reflection of character and values.

Authenticity is the ability to be transparent concerning a minister's walk with the Lord. Ministering across lines of diversity requires honesty. Relationships are crucial in urban ministries and those relationships must be built on honesty.<sup>116</sup> The culmination of honest relationships is community. Establishing a sense of community is crucial for effective ministry across lines of difference. Community can be the context for forgiveness, vulnerability, and trust.<sup>117</sup> The Ministry and Diversity class will emphasize transparency, humility, and honesty in working with those of different backgrounds and cultures. This will facilitate relationships that can develop in communities of believers.

### Engagement

The third piece of the theoretical foundation is the principle of engagement. In the context of ministry, engagement is the desire and ability to interact with culture and demonstrate

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<sup>114</sup> Williams, *Taking It to the Streets.*, 62.

<sup>115</sup> Loritts, *Insider Outsider*, 28.

<sup>116</sup> Gronik, and Wong, *Stay in the City*, 35.

<sup>117</sup> *Ibid.*, 36.

the nature, person, and work of Jesus Christ.<sup>118</sup> Williams describes engagement vividly. “Jesus didn’t go into the hood hollering ‘turn or burn!’ He healed, he visited the lonely, he danced at weddings, he taught, and he journeyed with folks. He went around doing good. Often that would lead to a dialogue about faith; sometimes it didn’t. However, even when he didn’t verbalize it, he lived it.”<sup>119</sup>

Engagement is seen in walking alongside people. There are classes at Central Christian College of the Bible that emphasize this. Cross-Cultural Missions, a class that is part of the Missions program at CCCB, illustrates this. The course description notes that this class “Helps participants recognize the influence of their own cultural perspective in a cross-cultural setting, discover myriad ways we communicate beyond our spoken words, increase sensitivity to cross-cultural interactions, and become effective communicators in multiple worldview contexts.”<sup>120</sup> The principle of becoming effective communicators in a place of different worldviews is a part of this class and some others in the CCCB curriculum. Ministry and Diversity has a similar objective but is different in that it goes beyond the recognition of how personal worldviews influence ministry. It will provide practical and effective methods to conduct ministry. The focus of Ministry and Diversity is different than that of other CCCB classes. The classes in the Missions Department focus on different cultures in other places around the world. That is a vital ministry that should not be neglected. The Ministry and Diversity class focuses on lines of cultural difference in our country as well as other parts of the world. Engagement is a major part

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<sup>118</sup> Keller, *Loving the City*, 207.

<sup>119</sup> Williams, *Taking It to the Streets*, 200.

<sup>120</sup> Central Christian College of the Bible, *2021-2022 Academic Catalog* (Moberly, MO: CCCB, 2022), 44.

of the Ministry and Diversity course. It is the practical, hands-on teaching that will enable students to minister with confidence and knowledge.

### Summary

Timothy Keller asserts, “Many Christians today, especially in the United States, are indifferent or even hostile toward cities.”<sup>121</sup> Where it exists, this is an unfortunate and unacceptable mindset. The opportunity to minister to city populations has never been greater. To do so, there must be a commitment to minister across lines of racial, cultural, and socio-economic differences. Restoration Movement churches and schools, historically, have not excelled in that endeavor. “By the early twentieth century white congregations were funding and constructing separate buildings for blacks in a deliberate effort to foster segregation.”<sup>122</sup> Schools of the Restoration Movement did not do better. Many were refusing to admit Black students through the mid-1960’s.<sup>123</sup> If Central Christian College of the Bible is to continue to reach others for the kingdom, they must make an intentional effort to reach across lines of difference. By establishing the Ministry and Diversity class at CCCB, students will be able to minister across lines of racial, cultural, and socio-economic differences more confidently and effectively.

The concept of the Ministry and Diversity class is supported by the research. From God’s perspective, the city is important. He established His city on earth (Jerusalem) and will, one day, establish His eternal city (New Jerusalem). Cities matter to the Lord because people matter to Him. His desire is for all people from every nation and language to worship Him. Throughout the

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<sup>121</sup> Keller, *Center Church*, 135.

<sup>122</sup> Hughes, *Reviving the Ancient Faith*, 284.

<sup>123</sup> *Ibid.*, 288.

book of Revelation scenes from heaven are revealed in which great multitudes of diverse people praise and honor God.

The church is to be intentional in reaching all people. The essence of ministry across lines of racial, cultural, and socio-economic difference is seen in the Literature Review. This kind of ministry must be authentic. It must humbly listen to those already in the city and understand that God may already be at work there. Effective, authentic ministry to diverse people groups realizes that there is not one “correct” way to serve or worship the Lord. This kind of ministry must also be caring. Effective ministry to different people is based on loving them and being the hands, feet, eyes, and heart of Jesus. It is sensitive to the needs of the people with a willingness to do what is necessary to meet those needs. Effective ministry to diverse populations must also be transformative. It is not enough to meet the physical needs of hurting people. If the message is not about the transformative power of Jesus Christ that can affect eternity, then it is not ministry. The proclamation of the gospel is crucial to ministering across lines of diversity. It is only through the gospel that forgiveness and reconciliation (both to God and to others) can occur. Effective ministry across lines of diversity must also be sustainable. It must be committed to going the distance. That requires commitment, dedication, and determination on the part of those engaged in that ministry.

The church must not shy away from confronting difficult social issues. One of those is the issue of same-sex attraction. Effective ministry to those who are different includes being able to communicate honestly and lovingly, the truth of God’s Word. The church must be able to share what God’s view of same-sex attraction is while demonstrating the love and forgiveness Jesus offers.

The Restoration Movement, specifically, must refocus the restoration vision. For too long, churches and colleges of the Restoration Movement have focused on the eternal nature of the gospel, salvation, and baptism while neglecting to share how these things impact life on this earth. The focus should not move from an eternal perspective but needs to address how a Christian should live in this world. If churches are to minister across lines of difference more effectively, it will be because Bible colleges and Christian colleges better prepare church leaders. For CCCB, the Ministry and Diversity class is one way to prepare students to minister more effectively across lines of difference.

### CHAPTER 3: METHODOLOGY

The Ministry and Diversity class was built upon a solid theological foundation and incorporated the most current research and effective strategies to prepare CCCB students to minister more confidently and effectively across lines of racial, cultural, and socio-economic difference. Evaluation tools utilized to measure and evaluate the need for, and effectiveness of the class included a qualitative questionnaire and a quantitative Likert scale survey.

The Ministry and Diversity class was taught in the Fall semester of 2023 as an elective Christian education class at CCCB. The format of the class was like CCCB's extension site classes. It was taught in person and met three days a week throughout the eight-week session. The assessment of this class consisted of two distinct components.

The first was Class Relevance. The researcher measured the need for the class and its relevance by utilizing a qualitative questionnaire for two different groups: CCCB students and CCCB professors. This provided two different perspectives regarding the need for the class and its importance to the curriculum. The questionnaires were distributed to the professors who consented to be in the project. A select group of CCCB students were also given the same questionnaires. The questionnaires for both groups were kept anonymous. Questionnaires were gathered, synthesized, and evaluated so the views of professors and students could be compared regarding the need for and relevance of the Ministry and Diversity class.

The second component of the research plan was called Class Effectiveness. In this component, the researcher did a Pre-Class and Post-Class evaluation of the students who took the class. The design of the class, the resources required, and the evaluation tools, both qualitative and quantitative, were explained to the students. Eight topics were addressed in the body of the

class, and three evaluation tools were utilized in this project to assess the change in students' attitudes and viewpoints.

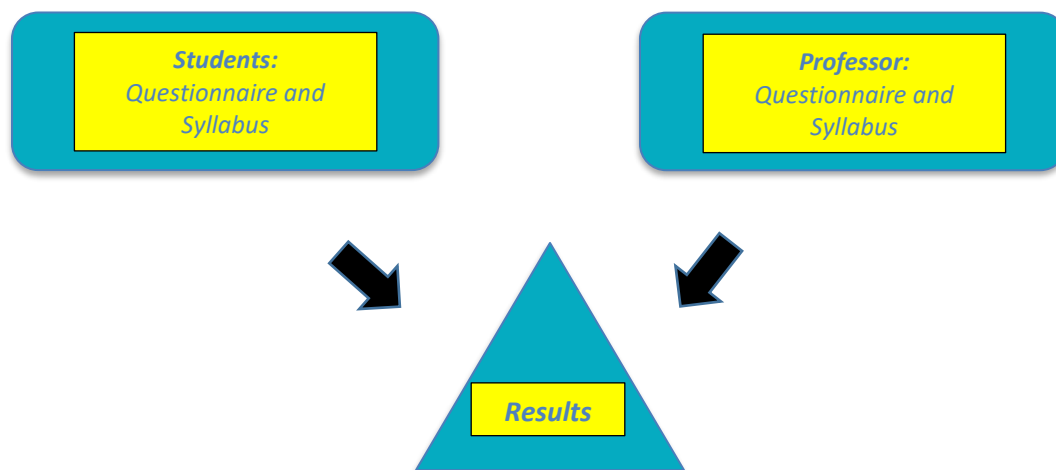
### **Intervention Design**

The researcher wrote and implemented a class called Ministry and Diversity that employed a dual intervention plan to assess if the class was needed and, the effectiveness when taught. The first measured Class Relevance, and the second measured Class Effectiveness.

#### **Class Relevance**

For the assessment of Class Relevance, the researcher utilized a qualitative questionnaire with current professors at CCCB and Spring 2023 CCCB students. The objective of this interaction was to compare the professors' view of the need for training with respect to ministering to those of different races, cultures, and socio-economic backgrounds with the views of current students. This phase of the project also evaluated CCCB's current level of preparation for this kind of ministry from the point of view of both professors and students. This model is depicted in the following chart.

**Chart 3.1** Class Relevance Evaluation



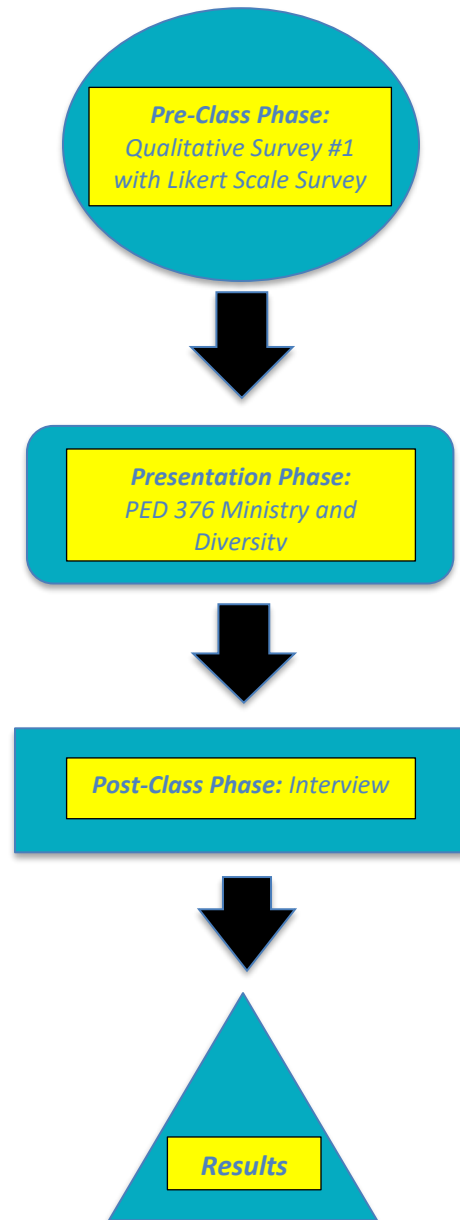


As this chart demonstrates, the professors' and students' qualitative questionnaires provided two distinct perspectives on the need for a class on ministering to diverse groups of people and how well previous classes have prepared students to engage in such ministry.

To begin this phase of the research, eight professors at CCCB and a focus group of six students who agreed to take part in the project were given a consent form provided by the Institutional Review Board of Liberty University (See Appendix A), to be completed and submitted to the researcher. Subsequent to completing the consent form, professors and students were given the Ministry and Diversity class syllabus (See Appendix B) and the qualitative questionnaire (See Appendix C). Professors and students were asked to read the syllabus thoroughly, submit any questions about the class, and complete the questionnaire. These responses were done anonymously and once completed, were compiled by the researcher. The consent forms and the response pages were kept by the researcher.

### Class Effectiveness

The second area that was addressed was Class Effectiveness. This was measured by a Pre-Class and Post-Class questionnaire, a quantitative survey and an interview with the students who took the class. The first part was the Pre-Class Phase. On the first day of class, students were given the Pre-Class Phase evaluation tools. Their responses were recorded and saved. That was followed by the Presentation Phase of PED 376 Ministry and Diversity. After eight weeks of class, the Post-Class Phase began in which class effectiveness was assessed. Students were given another qualitative questionnaire, and an interview was conducted by the researcher with the students who completed the class. Then the researcher gathered the data, synthesized it, and wrote the results of this aspect of the project. Student responses and data from the interviews was saved by the researcher. This design can be seen in the following chart.

**Chart 3.2** Class Effectiveness Evaluation

As the chart demonstrates, the initial qualitative survey and the Likert Scale survey provide baseline data. After that, the class was taught. Following the class, the final interview and Likert Scale survey led to the results of how effective PED 376 Ministry and Diversity was with respect to the thesis statement. The three phases of the intervention design are essential to obtain the results.

### Pre-Class Phase

The Pre-Class phase of the Class Effectiveness intervention plan consisted of four parts. The initial part of this phase was the recruitment of students. This was followed by obtaining consent for participation from all class members. Next was the explanation of the class and what it would cover. Finally, the Pre-Class Phase concluded with the Pre-Class Test on the first day of class. The Pre-Class Test included both the first five-question qualitative survey and the eight-question Likert Scale survey.

The plan began with the recruitment of students. To inform Central Christian College of the Bible's students about this elective, there was a three-part outreach. First, the researcher announced the students' opportunity to add this class, in the Fall 2023 semester. The researcher did this in informal student meetings. The class was listed on CCCB's Fall 23 schedule, so students had access to it. The researcher was the Registrar at CCCB, so registering students for the class did not involve anyone other than the researcher and the student. Second, the researcher shared the class syllabus with those students who expressed an interest in adding the class to their fall schedule. Finally, the researcher utilized the Guidance, Professionalism, and Spirituality Center at CCCB to inform students of this unique class. There was not a limit to the number of students that could take the class. The expectation was that there would be ten to twelve current CCCB students enrolled in the Ministry and Diversity class.

Once the class roster was set, the next step in the Pre-Class Phase was to gain the written consent of all the students to participate in the class or the research project. The consent form (See Appendix A) was provided by the Institutional Review Board of Liberty University. The researcher ensured that all students, prior to the beginning of the class, received and completed this consent form. In addition to the consent form from Liberty University's IRB, the

students/participants were made aware of the CCCB policies that govern this class. Those policies included the grading scale, academic honesty, deadlines for assignments, and withdrawal procedures.

The third part of the Pre-Class phase was the explanation of the class. The researcher thoroughly went over the syllabus (See Appendix B) with the class, answered any questions about assignments, and explained the purpose for this class. It was in this part of the Pre-Class Phase that the researcher explained the significance of ministry to people of different racial, cultural, and socio-economic backgrounds. The goal of this part of the Pre-Class Phase was to excite and motivate students to want to learn and know more about this topic.

The final part of the Pre-Class Phase was the initial qualitative survey (See Appendix C) and the Likert Scale Survey (See Appendix D). At the first meeting of the class, the researcher distributed the open-ended, five-question, qualitative survey. The students were allowed fifteen minutes to complete it. The students also received the eight-question Likert Scale Survey. They were given five minutes to complete it. These two were collected by the researcher. Students, for the class part of the project, received a grade for doing them. The researcher collected and categorized the students' answers for future reference. Anonymity of responses was maintained throughout the assignment.

### Presentation Phase

The next phase of the Class Effectiveness Assessment was the Presentation Phase. This was the phase in which the researcher taught the class for eight weeks. On August 21, 2023, the class syllabus was distributed to class members. The researcher went over the syllabus to ensure that students understood the purpose and nature of the class and what they were expected to do. The material presented in the class was divided into eight topics based on the researcher's study

of how to minister most effectively to those of different racial, cultural, and socio-economic backgrounds. The material was presented in three 50-minute classes each week. The chart below indicates the topics and main activities for each segment.

**Chart 3.3** Class Presentation Overview

<b>Week</b>	<b>Topic</b>	<b>Main Activities</b>
Week 1	Why Ministry Across Lines of Difference Matters	Pre-Class Test
Week 2	Why the City is Important	Journal Introduction
Week 3	Authenticity in Ministry	Journal Continued
Week 4	Caring: An Indispensable Part of Ministry	Rationale Developed
Week 5	The Importance of Transformation	Development of Personal Strategy
Week 6	Why Sustainability Matters	Interview with Ministry Professional and Across the Lines project
Week 7	Challenging Topics	Oral Presentation and Journal
Week 8	Putting it all Together	Final Interview

The material taught in class was vital to the success of this project. The topics of why ministry to diverse people groups matters and why cities are important, formed the foundation for the next five topics. The final week of the class was a summation of all that had been presented. In the last week, the researcher interviewed each student to ascertain any changes in thoughts or ideas. Throughout the eight weeks, the class was taught in a discussion format in which the researcher/professor would ask questions to facilitate critical thinking and discussion. All fourteen of the students in the class were active and engaged in each class.

The topics of the first week of class were an introduction to ministering across lines of difference and assessing the value and importance of it. The lesson plan for the first session emphasized why ministry across lines of difference matters (See Appendix E). In the first unit, the focus was on God's view of all people worshipping and praising Him. This unit highlighted Revelation 7:9-10 and Matthew 28:19-20. After establishing the mandate to reach all people, attention was given to why that matters to God and to Christians. The issue of the Restoration Movement's attempts to minister across lines of difference was also discussed. The purpose of this unit was to stimulate interest and passion for ministry across lines of difference.

The emphasis in the second week was the city. The lesson plan (See Appendix F) stressed God's interaction with cities. Featured in this section was a look at Jerusalem, the Holy City of Israel, which foreshadows God's Eternal City, the New Jerusalem. The class traced the roots of the city in the Bible, noting the flaws of human cities, and detecting allusions to the New Jerusalem. During week two, the cultural view of the city was examined with attention given to why they are important with respect to diversity and evangelism. The journal assignments began this week as each student responded to specific journal prompts (See Appendix G). The purpose of this week was to enable students to understand the value of cities and God's view of the city as seen in the Bible.

The practical aspects of ministering across lines of difference were introduced in the third unit. The first of these components was authenticity. The lesson plan for this unit (See Appendix H) for this week presented the definition of authenticity. The discussion in class this week also noted authenticity should be understood in three distinct ways: personally, in the presentation, and in passion. Personal authenticity involves transparency with respect to living the Christian life. Authenticity in presentation is the recognition that there is not just one right way to serve,

honor, or praise the Lord. Authenticity in passion is the realization that the drive and enthusiasm for this kind of ministry must be genuine. Real passion is contagious. Faked passion is easily detected. The purpose of this unit was to cause students to assess their own authenticity.

The fourth unit continued to look at the practical components of ministering across lines of difference. The lesson plan for this unit (See Appendix I) noted the focus on caring. During this week, attention was given to the practical ways that Christians could demonstrate that they care for others of different backgrounds, races, and socio-economic statuses. The three questions, why, who, and how, regarding caring, were considered in this unit. In this section of the class, students began to formulate and write their own rationale for doing ministry across lines of difference. The purpose of this unit was to challenge the students to demonstrate that they care about those in need. Practical methods and strategies were presented that will equip students to successfully demonstrate caring in the ministry context.

The fifth unit addressed the third practical component, transformation. The lesson plan for this unit (See Appendix J) explained what transformation is and why it is a vital part of any ministry. Transformation is what distinguishes ministry from social work. Romans 12:1-2 was addressed in class throughout this week. Time was also spent looking at the concepts of “reconciliation” and “repentance.” During this unit, special attention was given to how transformation happens, and what are the most effective methods to facilitate it. The purpose of this week was to provide the students with the foundation of ministry across lines of difference.

The sixth unit presented the fourth of the practical components, sustainability. The lesson plan (See Appendix K) noted that the class discussed the definition of sustainability and heard from those who have done this kind of ministry for a long time. The students understood that being there is important and discussed strategies that will help ensure long-term success for a

ministry. This week the class presented a project in which they interviewed or interacted with someone in ministry across lines of difference. This allowed students to personalize this kind of ministry by putting a name and face to academic and ministry strategies. The purpose of this week was to help students understand the value of going the distance and developing strategies to assist a ministry in doing so.

The seventh unit presented some challenging situations that arise when doing ministry across lines of difference. The lesson plan for this unit (See Appendix L) highlighted the challenges that were addressed. These challenges included helping the needy and how it should and should not be done. Information and discussion about how to best communicate with those in the LGBTQ community was also presented. In the seventh week, the students submitted their completed journals and gave an oral presentation on their plan of ministering across lines of difference. The purpose of this week was to expose students to difficult issues in diverse communities and provide them with skills to address them.

In the last unit, the class focused on assembling all the material from the class and internalizing the information. The lesson plan for the eighth week (See Appendix M) indicated that in this unit, the students discussed six different topics that summarize the teaching in this class. The final part of the presentation was hearing a message from Dr. Tony Evans about the motivation to serve in the ministry. Students were asked to discuss the issues Dr. Evans addresses in this message. At the conclusion of this unit, students interacted with the instructor/researcher in a final interview which served as the final exam for this class. The data from the interview was collected by the researcher. Students received a grade for the class based on the work done in the class. The data collected provided the researcher with the information needed to evaluate the class which is discussed in the Post-Class Phase.



### Post-Class Phase

The Post-Class Phase began when the Presentation Phase ended. The Final Exam was a personal interview that each student had with the instructor/researcher. The questions were the same as the first qualitative survey but this time the students were allowed to respond orally (See Appendix N). Additionally, the students responded to the Likert Scale Survey again. Grades were kept throughout the class based on the following assignments.

**Chart 3.4** Assignments for the Ministry and Diversity Class

<b>Reading Reports</b>	Students will complete assigned readings and submit a paragraph response
<b>Pre-Class Test</b>	Students will be given an open-ended five-question survey and Likert Scale Survey
<b>Across the Lines Project</b>	Students will choose an Interview, Immersive, or Interactive Project (See Syllabus)
<b>Journal</b>	Students will respond to prompts.
<b>Oral Presentation</b>	Five-minute speech on effective ministry to diverse people.
<b>Rationale Paper</b>	Three-to-five-page paper explaining student's reasons for doing this kind of ministry.
<b>Final Exam</b>	Final interview.

The assignments for the Ministry and Diversity class were designed to engage the student with the material presented in class, both readings and presentations. The Reading Reports reflected the students' interaction with the textbooks. The Pre-Class Test and the Final Exam were the assignments in which the researcher/instructor surveyed students to note their views and understanding of ministry to people of different races, cultures, and socio-economic backgrounds. The Journal assignment chronicled the students' thoughts and ideas throughout the class. The Across the Lines Project allowed students the opportunity to choose one of three projects. They could choose to visit a ministry engaged in ministry across lines of difference and

write a report of that visit. The second option was to interview someone who was actively involved in ministry across lines of difference and write a paper based on that interview. The third option was to interview someone of a minority group to understand what they think with respect to worship and how they feel worshipping and serving in a group different than their own. The Oral Presentation and the Rationale Paper demonstrated the students' personal views on this kind of ministry. In the Post-Class Phase, all the assignments were evaluated, graded, and reported for students. For the purpose of the class, this resulted in a grade. While the assignments were graded and recorded, the researcher/instructor gathered the data from the students.

The researcher collected and organized the data from the Pre-Test Questionnaire, the Likert Scale Survey, the Final Interview, and the journals. The researcher used a T-test to determine the significance of the Likert Scale survey. The Pre-Test qualitative questionnaire was organized to determine common themes. The final interview was structured the same way. Comparisons were made between the two to note the differences in thoughts or in the intensity of the responses gleaned on the questionnaires and the interviews. When that data was finalized, the process of analyzing it to ascertain results began.

### **Implementation of the Intervention Design**

The implementation of the intervention began after receiving approval from Liberty University's Institutional Review Board. On February 28, 2023, a letter was received indicating the research for the Ministry and Diversity class could begin. The letter was kept and filed. The intervention design consisted of two different assessments, Class Relevance and Class Effectiveness.

The Class Relevance phase involved creating two groups, one of CCCB professors and one of CCCB students, to evaluate the need for the Ministry and Diversity class. This process

was started in April 2023 and completed in May 2023. To obtain the group of professors, the researcher approached the CCCB faculty in the April 2023 faculty meeting. The researcher created ten packets which included the letter of consent, the class syllabus, and the qualitative questionnaire. Eight professors took packets or responded to the researcher that they would do so. In late April of 2023, the researcher identified twelve students who were graduating or who had been at CCCB for at least two years. Packets like those used for the professors were created for the student group. Out of the twelve, six students agreed to participate. Students and professors took about a month to complete the packet and return it to the researcher. To ensure anonymity, the researcher created a box in the faculty lounge where faculty members could place completed packets. The researcher created a similar box and put it the Academic Office for the students to drop off completed packets. The results of this assessment were ascertained and evaluated by June 16, 2023, and are described in detail in the Results section.

The Class Effectiveness Assessment consisted of two different parts, the Pre-Class, and Post-Class Assessment. The Pre-Class Assessment began with registration, which involved making students aware of the class, entering the class into Central Christian College of the Bible's Student Information System (Populi), and registering students to take the class in the fall of 2023. The data for that part of the assessment is found below. Included in that data are the racial and gender breakdown of the students enrolled in the class. The next part of the Pre-Class Phase was gaining students' consent to be in the research study and having them complete the Pre-Class questionnaire and the eight-question quantitative survey. This was completed on August 21, 2023, the first day of class. All fourteen students signed the consent form and agreed to be part of the study. Following that, the class was presented. The Post-Class Assessment began after the conclusion of the class in week eight. As part of the final grade for the class,

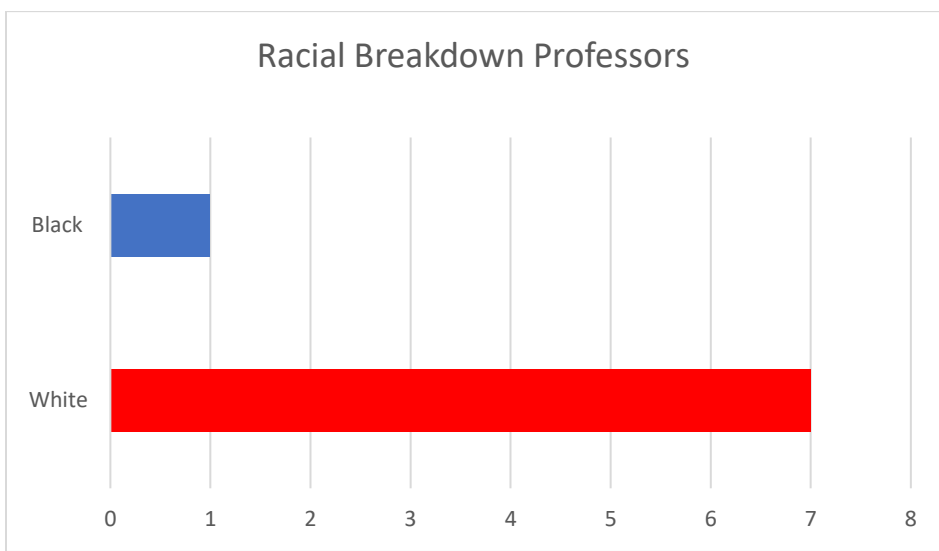
students were assigned a twenty-minute time slot with the researcher/professor to complete the qualitative survey. This was done in a conversation to allow the student to elaborate on any given response. Students were also asked to complete the same qualitative questionnaire. All of the personal interviews were completed by October 13, 2023. Grades for the class were posted on October 20, 2023. The data gleaned from both the Pre-Class and Post-Class assessments was utilized to evaluate the effectiveness of the Ministry and Diversity class. The results of that evaluation are found in the results section. There are two important aspects of the implementation process that need to be addressed, both involve demographics. The first is the demographic data of those who assessed the relevance of the class. The second is the demographic data of the class members.

#### The Relevance Assessment Data

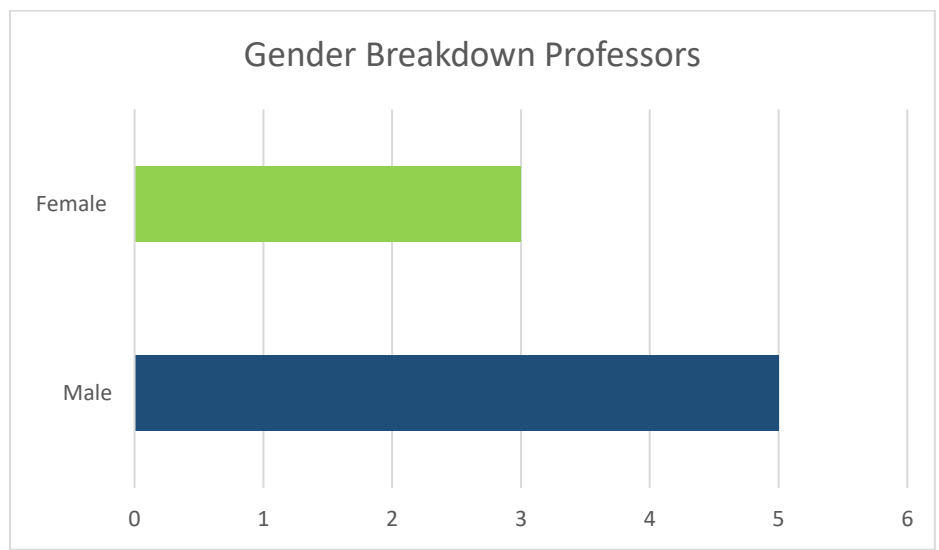
On April 13, 2023, consent forms, syllabi, and the first qualitative questionnaire were distributed to faculty members of CCCB at the April faculty meeting. Faculty members who were willing to participate took the packets with the instructions to read the syllabus and respond to the questions anonymously. Faculty members were told to return the questionnaires to the researcher's mailbox. There were eight faculty questionnaires distributed and returned. Additionally, six current CCCB students were given questionnaires to complete. The students selected were chosen at random from a group who were willing to take part. Of the six students in this group, three of them graduated in the spring of 2023. One of them was a fifth-year senior. The other two were completing their third year of school at CCCB. The first of these was distributed on April 20, 2023, and the last one on May 3, 2023. The student questionnaires were returned by May 12, 2023.

The racial and gender breakdown of both groups was important. Of the eight professors, five were men and three were women. Racially, seven were white and one was black. Of the six students who completed surveys, two were men and four were woman. Four were white and two were black. The diversity of the two groups was reflective of the demographic breakdown of CCCB. The charts below depict both the racial and gender breakdowns for the Relevance Assessment.

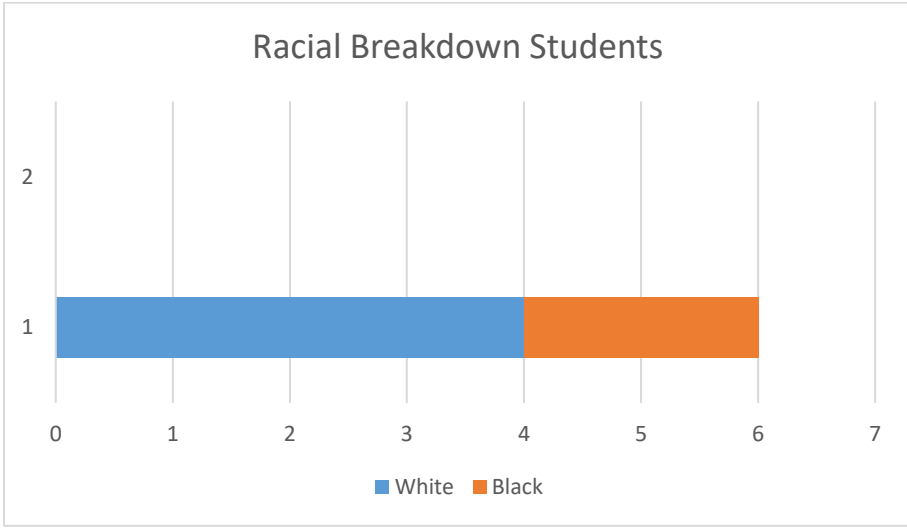
**Chart 3.5** Racial Breakdown of the Professors



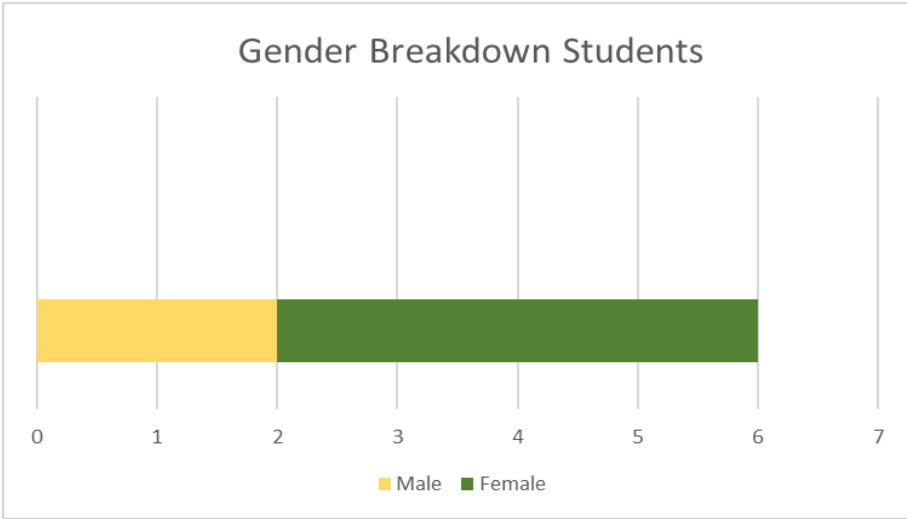
**Chart 3.6** Gender Breakdown Professors



**Chart 3.7** Racial Breakdown Students



**Chart 3.8** Gender Breakdown Students



**The Registration Data**

The Ministry and Diversity class was approved by the Vice President of Academics to be in the course schedule of Central Christian College of the Bible for the Fall 2023 semester and set up to be an eight-week class. It was taught in the Monday/Wednesday/Friday block of classes at 9:30 in the morning. The class was housed in the Christian Education department and offered as an elective to the students at CCCB. The class was made available to sophomores, juniors, and

seniors. Through informal discussions, by the researcher/professor and other CCCB advisors, the class was introduced to students. PED 376 Ministry and Diversity was entered into the school's Student Information System (Populi) and registration for it began when fall registration began for CCCB; March 27, 2023. Interest in the class was generated by interaction between the researcher and potential students. The researcher shared the syllabus of the class with potential students as they considered registering for the class. Other enrollment advisors also promoted the class for those students who had an elective education/ministry class remaining on their degree audits. When registration closed on April 21, 2023, fifteen students registered for the Ministry and Diversity class. At the end of the semester, May 11, 2023, one student who had pre-registered for the Ministry and Diversity class decided to withdraw from CCCB. This brought the enrollment number down to fourteen students.

The demographic breakdown of the original fourteen students revealed that there were eight male students and six female students. The one student who withdrew from CCCB was a white female. The percentage of females in the class (42%) was slightly higher than the percentage of women students at CCCB (39%). After this student's withdrawal, there were nine white students; three students of Hispanic background; and two black students. The chart below indicates the percentages of males and females in the class in comparison to the Spring 2023 demographic numbers of males and females at CCCB.

**Chart 3.9** Male and Female Distribution

<b>Male and Female Distribution</b>				
<b>Gender</b>		<b>School</b>	<b>Class</b>	
Males		61%	58%	
Females		39%	42%	

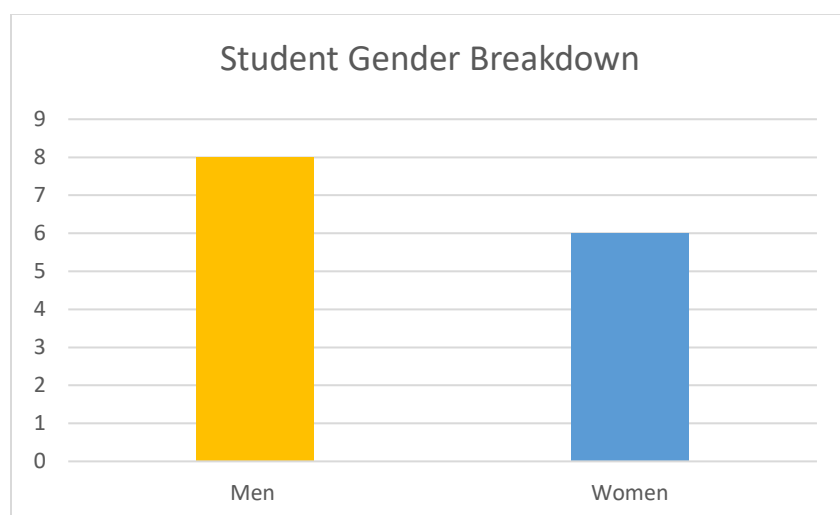
The distribution of ethnic groups for the class was different than the overall demographic breakdown of CCCB. Fourteen percent of the students in the class were black or African American while the percentage of black students at CCCB for the Spring of 2023 was 11%. The percent of Hispanic students in the class was 21% which was almost three times larger than the Hispanic population at the school (8%). The percentage of white students in the class was eleven percentage points less than the overall percentage of white students at Central (64 to 75%). The chart below illustrates this comparison.

**Chart 3.10** Racial Distribution

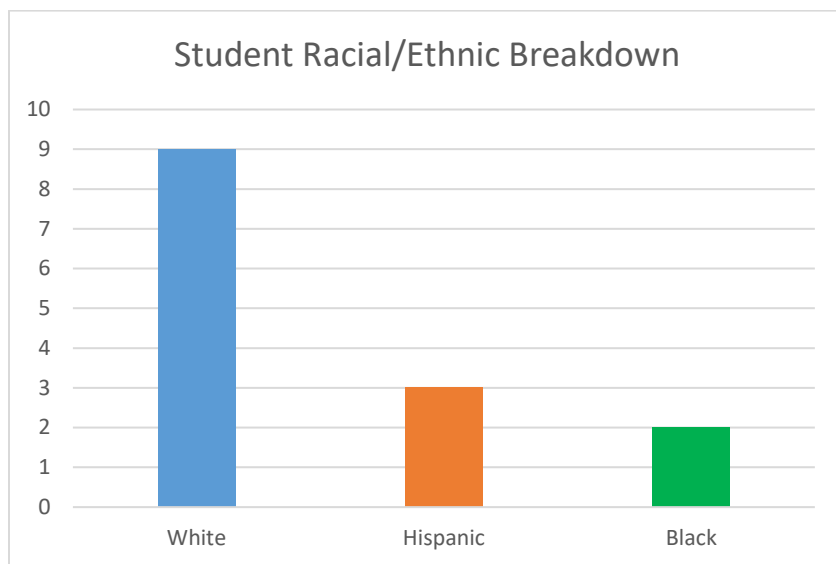
Racial Distribution			
Race		School	Class
White		75%	64%
Black		11%	14%
Hispanic		8%	21%

The registration for the Ministry and Diversity class was robust and it was one of the larger classes in its time block. Both men and women of various backgrounds added the class to their 2023 schedules. The overview of the class demographics is seen in the following charts.

**Chart 3.11** Gender Breakdown (Registration)





**Chart 3.12** Racial/Ethnic Breakdown (Registration)

### The Process of Evaluating Responses

The researcher understood that data interpretation began the first day data was gathered.<sup>124</sup> From the beginning of the study, the researcher gathered, assessed, and saved responses from both the Relevance Assessment and the Effectiveness Assessment. Two specific tools were used to gather data from the students in the Ministry and Diversity class.

### The Qualitative Questionnaire

Utilizing a five-question qualitative questionnaire allowed the researcher to obtain direct quotes from the students and the professors. This was vital in understanding what their views and opinions were. The creation of the five-question questionnaire was completed in steps. The researcher recognized the importance of quality, open-ended questions. “Open-ended questions let the interviewee pursue any direction and use any words to express what they want to say.”<sup>125</sup>

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<sup>124</sup> Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf and Stock, 2011), 194.

<sup>125</sup> *Ibid.*, 88.

Several drafts of questions were written before the selection of the final five that comprise the questionnaire. The questionnaire and the responses were saved both in a digital and paper format.

The collection of responses to the qualitative surveys was done with great care. All were collected anonymously and secured in a locked file cabinet. In the process of evaluation, a spreadsheet was created for each of the five questions and the researcher entered the responses of each of the participants into the spreadsheet. Once that process was completed, the researcher looked for common phrases and ideas. The researcher clustered similar observations and opinions and noted the frequency of specific answers. At that point, the researcher entered those into a chart. The data in the chart provided the basis for the analysis that followed each of the questions in both the Relevance and Effectiveness Assessments.

#### The Quantitative Likert Scale Survey

The researcher also used a quantitative Likert Scale survey to assess the difference the Ministry and Diversity class made in the views and opinions of the students. The researcher wrote multiple statements addressing different topics and aspects of the Ministry and Diversity class. Before the survey was completed, the topics were clustered and evaluated against the class syllabus. The eight statements the researcher chose for the survey reflected the content of the Ministry and Diversity class.

On August 21, 2023, the students in the class completed the Likert Scale quantitative survey. Their answers were tallied, and an average found for each of the eight questions. This data was saved and stored in a locked file. On October 9, 2023, the researcher concluded the last of the student interviews, including a second presentation of the eight-question Likert Scale survey. Those numbers were added and an average for each question was obtained.

The researcher then utilized a T-Test to determine if the Null Hypothesis should be rejected or accepted. The Null Hypothesis was that the Ministry and Diversity class did not have any significant impact on the thoughts or opinions of the students. To conduct the T-Test, the researcher used an online Paired T-Test Calculator. The average scores for each question were entered from both the pre-class and post-class surveys. The calculator then determined the “p-value” which determined if the Null Hypothesis should be rejected, and if the Alternative Hypothesis be accepted. In this study, the Alternative Hypothesis was that the Ministry and Diversity class made a difference in how students viewed the eight statements on the quantitative survey. The evaluation of this test is found in the Results section.

### **Summary**

The methodology utilized in this research project was employed to “foster a climate that allows participants to utilize different ways of knowing in the learning process.”<sup>126</sup> The assignments, class presentations, discussions, and evaluation tools were selected to engage various learning styles and motivate students to want to seek and know more. Throughout the process, the researcher was reminded that people were engaged in this research project. Consideration was given to ethical concerns and issues. Anonymity of responses was maintained. Security of data was important. Attempts were made to present historical facts as they happened without bias or interpretation. The researcher was reminded, “When the researcher explicitly reveals the ethical standards of the project and the appropriate oversight is in place so that the needs and concerns of the participants are addressed, then a basis for trust can be established.”<sup>127</sup>

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<sup>126</sup> Sensing, *Qualitative Research*, xxix.

<sup>127</sup> *Ibid.*, 22.

Sensing observes, “Collecting and identifying themes is the primary way qualitative researchers process and analyze data.”<sup>128</sup> Throughout the project, the researcher paid attention to these two critical components of evaluating data. The Ministry and Diversity project had an element of quantitative assessment in it but was largely evaluated using qualitative tools. With this in mind, the researcher recognizes, “If those to whom it was presented judge the research useful, relevant, and significant, then the research is deemed valid.”<sup>129</sup>

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<sup>128</sup> Sensing, *Qualitative Research*, 212.

<sup>129</sup> *Ibid.*, 214.

## **CHAPTER 4: RESULTS**

The Ministry and Diversity class, PED 376, was taught during Central Christian College of the Bible's August session in 2023. The format followed the extension site model, which meant it was an eight-week class but taught on the Moberly campus. Presenting the class in this format required more work out of class for the student as each class at CCCB has a workload of approximately one hundred and twenty hours and this class had less actual seat time than a fifteen-week class.

This was the first time CCCB offered a class in ministering to diverse groups of people within the United States. Success was measured in the changed attitudes and viewpoints of the students. The two-part assessment demonstrated the relevance or need for the class and the effectiveness of it. The Pre-Class Phase: Relevance Assessment revealed that CCCB professors and students saw value in the Ministry and Diversity class and a need for it in the CCCB curriculum. The Pre-Class and Post-Class Effectiveness Assessment demonstrated students' attitudes about ministry across lines of racial, cultural, and socio-economic differences were more positive and confident. Changed viewpoints and growing confidence emerged from the content of the classes which focused on the researcher's class presentations.

### **The Relevance Assessment**

Fourteen responses were submitted to the researcher by May 28, 2023. The assessment of both student and professor questionnaires began that week. Each question was analyzed separately. Questionnaires were submitted anonymously, and the researcher labeled them numerically from one to eight (professors) and one to six (students). Professor responses were listed on a spreadsheet, synthesized, and placed on the chart in the appropriate section. The same

process was done for student questionnaires. Significant words and phrases used by students and professors were recorded, and a chart was made that compared the responses.

### Responses to Pre-Class Questionnaire Relevance Assessment Question 1

There were fourteen different responses to this question, eight from the professors and six from the students. Some of the responses from the students and the professors were similar while other responses were notably different. Six specific, distinct responses were noted for each group with respect to question one. The chart below indicates those answers. The analysis of the different answers follows the chart.

#### Chart 4.1

## Pre-Class Questionnaire Relevance Assessment

### Question #1

**What are your views about the importance of ministering to people of different races, cultures, and socio-economic backgrounds who live in the United States?**

#### Students

People are equal.  
Difference can bring people together.  
Great Commission requires Christians to reach all people.  
Learn from each other.  
People can be informed and inclusive  
The Bible transcends culture.

#### Professors

Jesus sees no barriers and the church should not.  
Jesus came to save all.  
Great Commission requires church to disciple all nations  
Creates access and potential for unity.  
Christians are called to love all people.  
Bible commands caring for others- Gen 23:4, Lev. 19:34, Isaiah 58:6-11

### Analysis of Question #1 Pre-Class Relevance Assessment

There were many similarities in how the students and the professors addressed the first question. Both the professors and the students viewed ministering to people across lines of racial, cultural, and socio-economic difference as vital. Both groups noted, in four different responses, that doing that kind of ministry fulfilled the Great Commission (Matt 28:19-20). The students observed that people were equal, and that the Bible transcends cultures, so Christian outreach should as well. The professors noted similar ideas in that Jesus came to save all, that Christians were to love all people, and that all people were equally important. Respect for the authority of the Bible was seen in both professor and student responses. Both groups referenced Scripture as a foundation for the view they shared. Both groups viewed ministry across lines of difference as a means to unity and bringing people together. The students, in two different responses, noted that this kind of ministry could lead to learning about and from other people. The professors, in two different responses, noted the potential that ministering across lines of difference has for reaching across barriers in a real way. The professors also noted that the biblical imperative to care for other people can be facilitated by ministering across lines of difference.

The data gleaned from the first question indicated that the objective of preparing students to minister across lines of racial, cultural, and socio-economic difference was a worthy, biblical objective. Students and professors linked the objective to the Bible and offered biblical support for this type of ministry. The responses to the first question indicated that both professors and students viewed this kind of ministry as a part of the Christian's responsibility to witness to and reach others. As such, both the professors and the students saw value in having a class such as Ministry and Diversity at CCCB.

## Responses to Pre-Class Questionnaire Relevance Assessment Question 2

All fourteen (six students and eight professors) responded to question two. Six different, distinct student replies emerged, and six distinct professor replies were evident from the questionnaires. The chart below shows all of the responses of both the professors and the students.

### Chart 4.2

## Pre-Class Questionnaire Relevance Assessment

### Question #2

**How has Central Christian College of the Bible prepared students to minister to people of different races, cultures, and socio-economic backgrounds within the United States?**

#### Students

Classes for missions and cross-cultural ministry in other countries is addressed.

Lack of diversity on campus means few students have interactions.

Not as well because most students are from the same culture.

Some classes do, but others do not.

It is discussed, but not much practical application.

Some of the learning objectives address it.

#### Professors

We offer classes to minister in a cross-cultural way, but they are generally missions classes.

Sometimes, in an individual way (Professor to Student) or in a specific class as part of it, but not a specific class dedicated to it.

Efforts have been made including diversifying the staff and faculty. It has brought limited success.

We offer missions trips; Supervised Ministry Experiences and it is addressed in some classes. We have a long way to go.

The heart of the gospel message and the Great Commission is taught here, but there isn't a specific class.

We offer cross-cultural classes and provide opportunities for short-term mission work. We are engaged in world missions.



## Analysis of Question #2 Pre-Class Relevance Assessment

With respect to the second question, students and professors noted some common concerns while providing some unique perspectives. Both students and professors noted CCCB's robust mission class offerings. Cross-Cultural Missions classes and the experiential learning opportunities including Supervised Ministry Experiences, Short-Term mission trips, conferences, and projects, give students a meaningful chance to interact with foreign missions. Professors and students also noted some of CCCB's efforts in reaching diverse cultures. According to the students, some classes specifically address the topic as part of the larger class and some of the class objectives emphasize it. The professors concurred and noted the heart of the gospel, the Great Commission is taught here. Professors also noted personal interactions with students as a way in which this has been addressed. Professors also noted the attempts to diversify faculty and staff. It is clear that CCCB has recognized the issue and has made some attempts to reach across lines of difference.

The professor's observation, "We have a long way to go," however, indicated the general sense of both students and professors. Students observed that the lack of diversity among the student body limits the number of interactions students have with people that are from a different background than they are. The statement, "Most students are from the same culture" seems to indicate the dominant ministry approach. Students also noted that the goal of ministering across lines of difference is sometimes discussed, but there is little practical application. Professors noted that while individual interactions between faculty/staff and students occurs, there is not a particular class designed to facilitate it. With respect to question two, the students and professors recognized CCCB's desires and effort with respect to diversity, and CCCB's intention to facilitate ministry across lines of difference.

### Responses to Pre-Class Questionnaire Relevance Assessment Question 3

The students and professors were verbose in answering question three. The average number of different responses for question three was five per questionnaire. There were many similarities in the student and professor responses and a couple of different observations as seen in the chart below.

**Chart 4.3**

## Pre-Class Questionnaire Relevance Assessment

### Question #3

**What are the important components of ministering to people of different racial, cultural, and socio-economic backgrounds?**

#### **Students**

Meeting people where they are.

Patience

Open-Mindedness and a willingness to learn

Humility

Knowing how to avoid offending people.

Accepting that your way is not the only way of doing something.

Effective communication

Empathy

#### **Professors**

Know your own biases.

Be open to building relationships.

Learn to listen well.

Develop training and avoid a "Savior" track.

Open-Mindedness

Curiosity

Recognition that all have a part in God's kingdom.

Desire to fulfill the Great Commission

Meet people where they are.

Be sacrificial.

### Analysis of Question #3 Pre-Class Relevance Assessment

The responses to question three revealed some common views between the students and the professors. There were also a couple of significant unique replies given. Both the students and the professors stressed that one of the key components of ministering to people of different racial, cultural, and socio-economic backgrounds was open-mindedness. Connected to this idea of open-mindedness is cultivating a willingness to learn. Another common component noted by both groups was the desire to meet people where they are. This seemed to indicate that to have meaningful ministry to different people, there needed to be a recognition of each one's spiritual journey and a willingness to engage the person at that point of his/her journey. Personal traits were also addressed by students and professors. Students emphasized humility and empathy as crucial to success in this kind of ministry. In a similar way, the professors noted that being sacrificial was important to minister across lines of difference. They added to that a recognition that all have a part in God's kingdom.

There were a few responses that were unique. The students valued knowing how to avoid offending people. The professors did not address this issue. Students also, in a similar vein, highlighted accepting that there is more than one way to do something. This connected both to humility and to attempting to avoid offending other people. The professors also had a few unique observations. One of them was curiosity. This seemed to connect with open-mindedness but conveyed a sense of not just being willing to hear other viewpoints but wanting to know more about them. The professors also warned against developing a "Savior" track. This was a strong observation that connects with not being offensive, but it is much deeper. It addressed the issue of the ministry's purpose. Overall, on question three, the professors and students created a wide range of different components that contribute to successful ministry across lines of difference.

## Responses to Pre-Class Questionnaire Relevance Assessment Question 4

The fourteen professors and students all responded to the fourth question. The answer to the first part of the question, would the class help prepare CCCB students for future ministry, was a resounding “yes.” The second part of the question yielded a wide range of responses that demonstrated some valuable insight. The students and the professors, in a unified manner, believed that a class such as Ministry and Diversity would benefit CCCB. The results are found in the chart below.

**Chart 4.4**

### Pre-Class Questionnaire Relevance Assessment

#### Question #4

**Would a specific class that taught how to minister to diverse groups within the U.S. help prepare CCCB students for future ministry and how would it be valuable?**

#### Students

Yes, a specific class would be profitable.  
 Provide different perspectives.  
 Must go beyond informing to actually teach how.  
 Such a class would develop more "open-mindedness."  
 Such a class would prepare ministry students for differences.  
 Provide experiences and training.

#### Professors

Yes, a specific class would help.  
 Provide another layer of diversity training.  
 It helps better fulfill the ministry mandate to reach all people.  
 It could instill confidence in students as they minister.  
 A class devoted to it would give greater formation for the students  
 It is much needed at CCCB.  
 If the course is available to other majors besides "Missions," then it could be a great asset.

#### Analysis of Question #4 Pre-Class Relevance Assessment

The professors and the student group agreed about the value of a class that taught students how to effectively minister across lines of racial, cultural, and socio-economic difference. All fourteen noted the importance of such a class. Responses to the second part of the question, however, were varied.

Students noted that such a class would provide ministry students with different perspectives and might enhance or develop their ministries. Four of the six students, in various ways, described how such a class would “prepare” students or “provide” them with more tools to effectively serve. The students, in one response, noted the importance of creating “open-mindedness.” The students also noted that the class, if it was to attain the highest level of effectiveness, must “go beyond informing to actually teach how” to do ministry across lines of difference.

The professors also submitted a wide variety of answers. Such a class would help ministry students better fulfill the mandate to reach all people was noted on three of the professor questionnaires. Such a class would add another layer of diversity training was cited by one professor. Two of the professors noted how this kind of class might further the spiritual formation of students and equip them to better serve. There were two unique responses from professors that were significant. The first is that this kind of class could instill more confidence in students so they can minister more effectively. The second observation was that a class like this, if opened to other majors besides Missions, could be a great asset. The final independent professor observation was this kind of class was “much needed” at CCCB.

On question four, the students and professors both saw value in a class like Ministry and Diversity. The idea of giving students a chance to better prepare and gain more confidence for serving emerged in the responses.

#### Responses to Pre-Class Questionnaire Relevance Assessment Question 5

With respect to question number five, the professors and students held similar views. Racism, prejudice, and bias were the most commonly noted obstacles. The results of the questionnaire are found in the chart below.

**Chart 4.5**

## Pre-Class Questionnaire Relevance Assessment

### Question #5

**What obstacles need to be overcome with respect to ministering to people of different racial, cultural, and socio-economic backgrounds?**

#### **Students**

Prejudice, language, self-righteousness, and self-centeredness  
 Prejudice, Know-it-all attitude, Cultural bias  
 Misunderstood experiences.  
 Lack of open-mindedness.  
 Personal biases.  
 Personal bias and presuppositions.

#### **Professors**

Pride, biases, apathy, materialism, nationalism  
 Pride, fear, Not seeing others as Christ sees them.  
 Fear and personal prejudices, Not willing to venture out of a comfort zone.  
 Fear, Inability to value all regardless of circumstance  
 Racism, lack of knowledge  
 Distrust  
 Pride, racism, lack of awareness.

### Analysis of Question #5 Pre-Class Relevance Assessment

All fourteen professors and students responded to question five. This question had the highest concentration of similar answers. Four out of the six students noted bias or prejudice as an obstacle that had to be overcome. Six of eight professors noted bias or prejudice and added the word “pride.” The professors also noted a lack of knowledge or awareness as an issue. Students also cited misunderstood experiences, self-centeredness, and language as potential obstacles.

Among the unique replies, one professor cited apathy, materialism, and nationalism as potential problems. Another different idea came from a professor. An obstacle may be that people are hesitant to leave their own comfort zones or spaces. A third obstacle noted by a professor was fear. Being afraid of differences could easily prevent ministry from happening. A final unique observation from the professors was that distrust could be an obstacle to ministering across lines of difference. One of the students cited a “know-it-all attitude” as a potential problem. This connects to an arrogant or prideful attitude, which others noted might emerge as an issue in this kind of ministry.

Overall, with respect to question five, the professors and students were united. Prejudice and racism are real issues and could be harmful to this kind of ministry work. Arrogance, both personal and cultural, could inhibit a ministry’s success. Being able to overcome fear and venturing out of a comfort or safety zone would facilitate successful ministry across lines of difference.

### **The Effectiveness Assessment**

The second aspect of the assessment of the Ministry and Diversity class was how effective the class was in influencing the attitudes and worldviews of the students. The Ministry

and Diversity class was taught in the Fall 2023 semester from August 21 through October 13 to fourteen CCCB students. On Monday, August 21, the students were given the qualitative questionnaire and the eight-question quantitative survey to complete. Those were collected, evaluated, and saved until the completion of the class. On October 9, 2023, all fourteen students were given the same qualitative questionnaire and the same eight-question quantitative survey. Those responses were collected by the researcher and grades were given for those assignments. The researcher had a teaching assistant remove the names from the papers to maintain anonymity. Following that, the researcher entered the data for both the eight-question quantitative survey and the qualitative questionnaire. The results are summarized below.

#### Responses to Pre- and Post-Class Questionnaire Relevance Assessment Question 1

In both assessments, all fourteen students answered question number one. Answers were recorded in a spreadsheet and similar responses were clustered together. In the Pre-Class questionnaire, three students noted “Jesus commanded it,” which indicated some biblical familiarity with the issue. Three students also wrote, “It is highly important.” Two of them observed, “It is critical.” There were nine unique answers for question one in the Pre-Class phase.

The results of the Post-Class questionnaire were notably different. There were only five specific responses given by the students after the class. Seven noted that this kind of ministry is very important for the purpose of sharing the gospel. Four students noted that the multiple cultures that comprise the American culture require this kind of ministry. One particular unique response in the Post-Class questionnaire noted that there is only one race but multiple ethnicities which requires knowledge of how to minister across lines of difference. The results of the questionnaire for question one are on the next chart.



Chart 4.6

## Pre- and Post-Class Student Responses

**Question 1** What are your views about the importance of ministering to people of different races, cultures, and socio-economic backgrounds who live in the United States?

### Pre-Class

It is critical. 2 responses  
 Jesus commanded it. 3 responses  
 All people are our neighbors.  
 God desires followers of all people groups.  
 Unity and togetherness matter.  
 Everyone must hear the gospel.  
 It is highly important. 3 responses  
 Hard to do and not done as much as it ought to be.  
 We all need Jesus.

### Post-Class

Very important to share the gospel. 7 responses.  
 Important to care and have genuine respect for people as humans.  
 Multiple cultures in the U.S. requires us to do so to reach them. 4 responses  
 While there is only one race, the different ethnicities of people require us to reach across lines of diversity  
 Topic is not talked about enough

### Analysis of Question #1 Pre- and Post-Class Effectiveness Assessment

All fourteen students responded to question one in both the Pre-Class and Post-Class questionnaire. Before the class, there were nine varied responses among the students with three of the responses being repeated in some fashion by other students. In the Pre-Class questionnaire, two students noted it was critical, and three observed that Jesus commanded it. Subsequent to the class, the students gave a much narrower response. There were only five different answers with seven different students noting ministry across lines of difference was very important to share the gospel message of Jesus Christ. Four students in the Post-Class questionnaire noted the numbers

of multiple cultures in the United States, which requires effective ministry across those various lines.

The Pre-Class survey revealed a more generalized answer to the question. Responses included, “All people are our neighbors,” and “Unity and togetherness matter.” These ideas are correct but are broad in nature. There was a clear difference in how they responded in the Post-Class questionnaire. Here the students used words like “genuine respect for people as humans,” which was a specific topic that was addressed in class. In the Post-Class questionnaire, the students observed that there were different “ethnicities” that require ministry across lines of difference. They were careful to distinguish “ethnicities” from “races,” which was also a part of the class. In both the Pre-Class and Post-Class questionnaires, the students noted that the topic was not talked about enough.

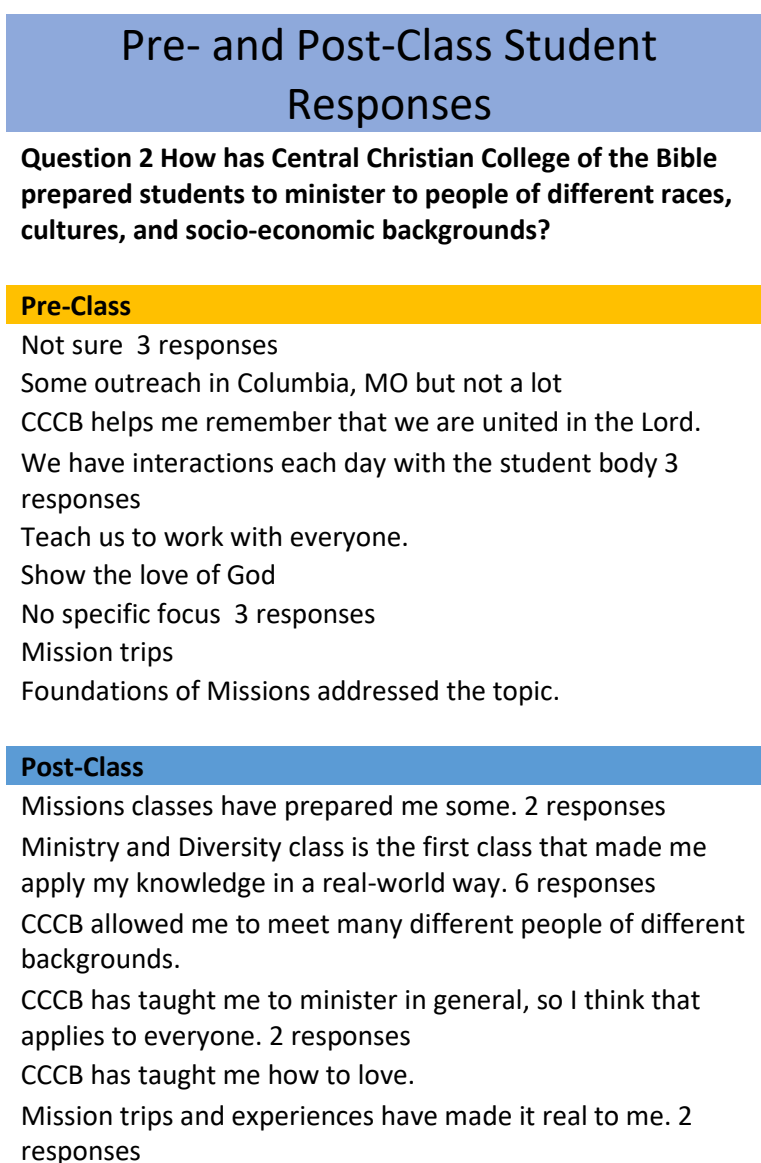
With respect to question one on the questionnaire, the student’s responses were affected by the material and discussion in the Ministry and Diversity class. They were able to describe this kind of ministry with a higher level of knowledge and expertise after the class. The responses after the class to question number one were more unified and seemed to reflect the objectives of the class, particularly objectives two and four (See Appendix B). An analysis of the comments made on both the Pre- and Post-Class questionnaire with respect to question number one indicates that the students views were impacted by the class.

#### Responses to Pre- and Post-Class Questionnaire Relevance Assessment Question 2

All members of the class, in both assessments, responded to the second question addressing how CCCB has prepared to minister to across lines of difference. On the Pre-Class questionnaire, the students were unsure of any specific preparation (3 responses) or thought there was not a specific focus regarding teaching it (3 responses). On the Post-Class questionnaire for

this question, the responses were significantly different. A student reported that the Ministry and Diversity class was “the first class that made me apply my knowledge of this topic in a real-world way.” Five other students shared sentiments that were similar in nature. Both the Pre-Class questionnaire and the Post-Class questionnaires noted the importance of short-term mission trips that CCCB offers. The specific responses for both the Pre-Class and Post-Class questionnaire are listed in the chart below.

**Chart 4.7**



### Analysis of Question #2 Pre- and Post-Class Effectiveness Assessment

The responses to question number two were notably different from the two different assessments. On the Pre-Class questionnaire, there were six students that were not sure or believed that there was no specific focus on ministering across lines of difference. On the Post-Class questionnaire, six students noted that the Ministry and Diversity class taught them this subject and encouraged them to apply it to their ministries. This was the most significant difference between the two assessments.

Additionally, both questionnaires revealed that students believed CCCB Mission Department classes prepared them, at least to some extent, to minister across lines of difference. It was also significant that both the Pre-Class and the Post-Class questionnaires noted the importance of short-term mission trips. These were cited as ways CCCB has prepared and is preparing students to minister across lines of difference. Both the Pre-Class and Post-Class questionnaires noted that interactions among the students within the student body at CCCB were helpful as they prepared for ministering to different groups of people. Both questionnaires also noted CCCB's commitment to teach students to love others as God loves them.

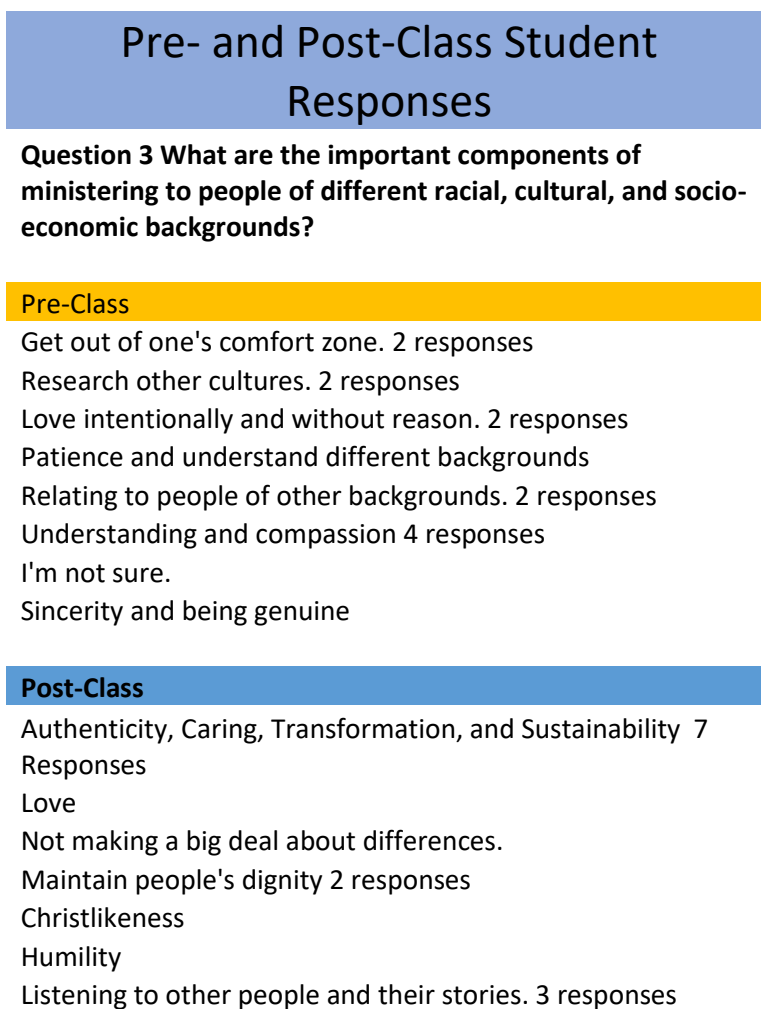
An observation that appeared in both questionnaires, though not often, was that CCCB teaches students to minister generally and that also applies to ministry across lines of difference. That idea was noted by one response in the Pre-Class questionnaire and reiterated by two in the Post-Class questionnaire. That concept was not a part of the class, but it did emerge in the responses. A majority of the students held that ministry across lines of difference did involve some specific components, but a small number maintained that ministry to people in general was sufficient to minister across lines of difference.

With respect to question number two, the class impacted student views. Six students went from unsure of CCCB's approach to ministry across lines of difference to stating the Ministry and Diversity class was the first class to address and challenge them in this type of ministry. This was of particular interest to the researcher.

### Responses to Pre- and Post-Class Questionnaire Relevance Assessment Question 3

All fourteen students completed question three. The questionnaires for question number three revealed eight unique replies for the Pre-Class questionnaire and seven for the Post-Class one. The results are seen in the following chart.

**Chart 4.8**



### Analysis of Question #3 Pre- and Post-Class Effectiveness Assessment

This question revealed some interesting data with respect to the effectiveness of the Ministry and Diversity class. In the Pre-Class questionnaire, four students identified “understanding and compassion” as critical components. Loving intentionally, knowing about other’s cultures, moving out of a comfort zone, and developing relationships were mentioned by two students for each one of them. In the Post-Class questionnaire, the students seem to have a succinct manner of stating those broad concepts. Seven of the students noted the four pillars of the class, which embody some of what they described in the Pre-Class questionnaire: authenticity, caring, transformation, and sustainability. This was the most direct connection to the curriculum and demonstrated most clearly the effectiveness of the class.

The students in the Pre-Class questionnaire were concerned about compassion and understanding different backgrounds, but it was not until after the class that students stated this kind of ministry needed to maintain a person’s dignity. That concept did not appear in the Pre-Class questionnaire. It was a part of the “caring” component of the class and did seem to resonate with some of the students.

Another unique reply that was noted in the Post-Class questionnaire that did not appear in the Pre-Class questionnaire was the idea of listening to other people and hearing their stories. In the Pre-Class questionnaire students noted that “patience and understanding” were important and that this kind of ministry should relate to people of different backgrounds. However, the specificity of “listening to a person’s story” was a facet of the class that appeared under the topic of “authenticity.”

Responses that appeared in both questionnaires were not surprising. Loving intentionally was noted twice in the Pre-Class questionnaire and reiterated again in the Post-Class

questionnaire. “Sincerity and being genuine” was noted in the Pre-Class questionnaire and seemed to be stated as “authenticity” in the Post-Class questionnaire. There were a few unique replies that were noteworthy. “Not making a big deal about differences” was found in the Post-Class questionnaire and was a concept specifically discussed in class. It came up under the topic of there is only one race, the human race. That was not a specific part of the lesson plan but did emerge in the class discussion. With respect to question three and identifying the important components of ministering to people of different racial, cultural, and socio-economic backgrounds, the Ministry and Diversity class did have an impact on student attitudes.

#### Responses to Pre- and Post-Class Questionnaire Relevance Assessment Question 4

All fourteen of the students in the Ministry and Diversity class took both questionnaires with respect to question number four which was an assessment of the actual class itself. In both questionnaires, the students believed that a specific class that taught how to minister across lines of racial, cultural, and socio-economic difference would help prepare CCCB students for effective ministry in the future. That was the assumption of a majority of the students before the class and it remained the opinion of a majority following the class.

The fourth question elicited more responses from the students on the Post-Class questionnaire than any other question. The issues the students wrote about regarding this question in the Post-Class questionnaire included the length of the class, the depth of the class material, the need for a class that provided specific steps to do this kind of ministry, and the need for CCCB to prepare students for ministry in urban or city areas. As the researcher expected the replies to the Post-Class questionnaire were more detailed and specific than the initial replies on the Pre-Class questionnaire which include replies such as “maybe,” and such a class “could

equip students to make a change. The results of the students' responses for both the Pre-Class questionnaire and the Post-Class questionnaire are found below.

### Chart 4.9

## Pre- and Post-Class Student Responses

**Question 4 Would a specific class that taught how to minister to diverse groups within the U.S. help prepare CCCB students for future ministry and how would it be valuable?**

### Pre-Class

Yes

Give students a starting point.

It would provide students tools to minister effectively. 3 responses

Challenge students to think about their own biases.

Could equip students to make change. 4 responses

Could challenge students to minister across lines of difference. 2 responses

Maybe

Could move people out of a comfort zone.

### Post-Class

Yes (though one student thought content could be incorporated into different classes) Six thought the class would be better if it was 15 weeks long.

In today's world, we have to be able to do it. We will all meet people who are not like us. 4 responses

Need to be able to share the gospel with others who are different 3 responses

Need it for urban and/or city areas.

This class would provide steps to begin that kind of ministry. 2 responses

Provides training to minister not just inside but also outside of the church 2 responses

This class is fine but would be better with more specific things students could do

This class has been more specific and, in many ways, different than the missions classes



#### Analysis of Question #4 Pre- and Post-Class Effectiveness Assessment

This question generated the most Post-Class responses and did address several different components of the Ministry and Diversity class. The initial part of the question with respect to would a class that taught students how to minister across lines of difference, was answered affirmatively in both the Pre-Class and Post-Class questionnaires. It was interesting to note that in the Post-Class questionnaire one student believed the material presented in the class could also be incorporated into other classes at CCCB. With respect to the second part of the question, how would it be valuable, the Pre-Class questionnaire indicated students' general assumption that such a class would equip students to make change (4 responses) and provide students the tools to minister effectively (3 responses). The Post-Class questionnaire revealed more detailed responses. The students noted the imperative of having to minister across lines of difference and with different people (4 responses). Two students asserted specifically that this class provides steps to accomplish that kind of ministry. Two students noted that the Ministry and Diversity class provides training to ministers, not just inside the church, but outside as well. Two other students noted that the Ministry and Diversity class provided steps to accomplish ministry across lines of difference.

The material covered in the class was also addressed in this question on the Post-Class questionnaire. There was discussion about why the class was only eight weeks long and several students indicated their preference that the class continue for a full semester (15 weeks). This came up in the Post-Class interviews and is addressed in the next chapter as well. In that context, one student noted that the class could have provided more specificity with respect to how to conduct this kind of ministry. Had the class been expanded to a full semester, there would have been more time to address these issues. This response appeared on question four of the Post-

Class questionnaire. To add further context, one student noted that this class was more specific than any other CCCB class with respect to how to do ministry across lines of difference. Overall, with regard to question four, the students found value in a class like Ministry and Diversity in both questionnaires. The Post-Class questionnaire indicated a deeper understanding of the nature of such a class, and how that kind of class might impact their own ministry training.

#### Responses to Pre- and Post-Class Questionnaire Relevance Assessment Question 5

The final question on the questionnaire addressed the issue of obstacles that need to be overcome to effectively minister to people of different racial, cultural, and socio-economic backgrounds. All fourteen students answered this question on the Pre-Class and Post-Class questionnaire. The responses in the Pre-Class questionnaire revealed the assumptions the students had regarding a class like Ministry and Diversity. Seven different categories of responses were noted in the Pre-Class questionnaire. The Post-Class questionnaire indicated ten different categories of responses. Three of the Pre-Class responses were reiterated on the Post-Class questionnaire. The first of those three was the observation that bias, and prejudice is an obstacle that has to be overcome for ministry across lines of racial, cultural, and socio-economic difference to be effective. The second of the common observations was dealing with language barriers. This observation likely addresses working with people groups in the city whose primary language is not English. The third of the common responses addressed people moving out of a comfort zone to conduct this kind of ministry. This was not a surprise. It was an assumption the researcher anticipated the students would have prior to the class and was also a topic addressed in the class. As with other questions, the responses on the Pre-Class questionnaire were more general and broader than the responses on the Post-Class questionnaire. The following chart indicates the different answers.

Chart 4.10

## Pre- and Post-Class Student Responses

**Question 5 What obstacles need to be overcome with respect to ministering to people of different racial, cultural, and socio-economic backgrounds?**

### Pre-Class

Ignorance  
 Staying in one's own bubble or comfort zone. 5 responses  
 Language barriers.  
 Getting past the differences  
 Fear 2 responses  
 Bias and prejudice 3 responses  
 Different backgrounds 2 responses

### Post-Class

Lack of intentionality  
 Trying to make all cultures feel "equally at power" instead of focusing on Jesus.  
 Must meet needs before sharing the truth.  
 Language barriers.  
 How to show authenticity  
 Doing things our own way.  
 Stereotypes 4 responses  
 Preconceived ideas about people. 2 responses  
 Stepping out of a comfort zone.  
 Accepting difference and letting go of pride.  
 Impatience

### Analysis of Question #5 Pre- and Post-Class Effectiveness Assessment

All fourteen students responded to the last question on both the Pre-Class and Post-Class questionnaires. This question asked students to address the obstacles that might hinder ministry across lines of racial, cultural, and socio-economic difference. Issues such as bias, prejudice, and stereotypes were noted in both questionnaires. The Post-Class questionnaire did highlight a few distinctive observations that connected to the material taught in the Ministry and Diversity class.

The first of these was impatience. That topic was addressed under the “sustainability” component of the class and was noted on the Post-Class questionnaire. Another issue that appeared on the Post-Class questionnaire that was discussed in class was intentionality. This concept was addressed in the “authenticity” section of the class. The concept of meeting needs before sharing truth was a response on the Post-Class questionnaire and was addressed in the “caring” section of the class. Overall, with respect to question number five regarding obstacles to conduct ministry across difference, the material taught in the class shaped the views of the students as demonstrated by the Post-Class responses to question number five.

#### Pre-Class and Post Class Likert Scale Survey Results

In addition to the five-question qualitative questionnaire, both Pre-Class and Post-Class, the researcher provided students in the Ministry and Diversity class a Pre-Class and Post-Class Likert Scale Survey (See Appendix D). The researcher understands that the majority of DMin projects rely heavily upon qualitative research, and this one is no different. However, this was the one part of the project in which the researcher chose to utilize a quantitative method.

The Pre-Class and Post-Class Likert Scale Survey consisted of eight statements about which students could respond in the following manner.

#### **Chart 4.11**

Agreed Strongly which would be scored as five points  
Agreed which would be scored as four points.  
Were neutral which would be scored as three points  
Disagreed which would be scored as two points.  
Disagreed Strongly which would be scored as one point.

Students completed the survey on August 21, 2023, and again on October 9, 2023. The fourteen responses from each of the students was tallied and an average figured for each statement. The researcher entered the data for each statement into a spreadsheet. This was done for both dates. The data was then put into a Paired T-Test Calculator. The results were tallied and transferred to a chart. The chart below shows the data for the Likert Scale Survey.

**Chart 4.12**

<b>Quantitative Likert Survey</b>	<b>Pre-Class</b>	<b>Post-Class</b>
1. Ministry across lines of cultural difference is vital kingdom work.	4.71	4.78
2. The city has always been important to God.	3.71	4.92
3. People of different cultures can express worship and praise differently.	4.64	4.92
4. If ministry to diverse cultures is to be successful, caring must be demonstrated.	4.92	4.92
5. A ministry across lines of difference cannot be called effective unless it emphasizes the ability of Jesus to transform lives.	4.42	4.78
6. Ministries that stay in an area for a long time tend to be more effective.	3.98	4.36
7. Helping others means equipping them to help themselves.	4.5	4.43
8. Christians will have to confront those with whom they disagree to minister to them.	3.42	3.93

The Null Hypothesis was that the Ministry and Diversity class did not have any significant impact on the thoughts or opinions of the students. The Alternative Hypothesis was

that the Ministry and Diversity class made a difference in how students viewed the eight statements on the quantitative survey. The results demonstrated that the Null Hypothesis was rejected. The Alternative Hypothesis should be accepted. The P-Value was 0.04802, which simply means there is a less than 5% chance that a correct Null Hypothesis is being rejected. The T statistic is 2.3922, which is outside of the 95% region of acceptance. Simply put, there is more than a 95% chance that the Ministry and Diversity class impacted the responses of the fourteen students to these eight statements. The differences between the average numbers Pre-Class and the average numbers Post-Class were statistically significant.

The researcher understands that the majority of the data collected for this project was analyzed through qualitative means. However, the researcher chose to use a Likert Scale Survey which allowed one small aspect of quantitative research. The goal of the Likert Scale Survey was to measure if the Ministry and Diversity class made any significant impact in the views of students based on the eight statements listed. Statistically, it is clear that it did.

### **Summary**

The Pre-Class Relevance assessment indicated that both CCCB professors and students saw a need to prepare students for ministry across lines of racial, cultural, and socio-economic difference. An analysis of the responses by the professors and the group of students on the Pre-Class Relevance questionnaire revealed broad support for a class like Ministry and Diversity.

The Pre-Class and Post-Class Effectiveness assessment was completed in two distinct parts. The first was the Pre-Class and Post-Class Effectiveness questionnaire. Comparisons of the fourteen students' responses indicates that the class itself did affect their views regarding this kind of ministry. The eight-statement Likert Scale Survey also provide some statistical evidence to demonstrate that the Ministry and Diversity class did impact student's views and perceptions

about this kind of ministry. The quantitative Likert Scale Survey noted that there was statistical significance in the difference of the averaged scored responses of the students both Pre-Class and Post-Class. This leads to a conclusion that there is a 95% chance the class impacted student views on the eight statements on the survey. The eight-week Ministry and Diversity class was perceived to be relevant and needed by a group of CCCB professors and students. It was also demonstrated to be effective in influencing student's views about this kind of ministry.

## **CHAPTER 5: CONCLUSION**

PED 376 Ministry and Diversity was a course designed to prepare students at Central Christian College of the Bible for effective ministry across lines of difference. For the Restoration Movement, of which CCCB is a part, this was a step forward. There is a growing awareness of the importance of diversity among Restoration Movement churches and schools. Restoration Movement churches and schools are currently doing more than they have previously to correct this problem. These approaches included having a specific track on reaching across lines of difference at the Restoration Movement's academic conference, the Stone-Campbell Conference, at Johnson University in the spring of 2023. Additionally, a few Christian colleges and Bible colleges have employed staff to oversee and facilitate diversity outreaches. PED 376 Ministry and Diversity has some similar goals but is different in that it directly impacts students and how they learn to minister more effectively.

### **Research Implications**

For Central Christian College of the Bible specifically, PED 376 Ministry and Diversity, if adopted as a regular part of the curriculum, will open doors for students, not just on the Moberly campus, but for students at extension sites and online. Students will have the opportunity to learn and develop some of the most-current and most-effective skills for ministry across lines of difference. If approved, the class will be initially taught as an elective. A long-term goal might be to incorporate the class into the core classes for every degree at CCCB.

An additional result of this class being taught at Central Christian College of the Bible is that CCCB will send more men and women into diverse settings for ministry. Because of that, CCCB's role in expanding the kingdom of God would be greater and the church, especially



Restoration Movement churches, would more closely resemble what God's future kingdom will be with respect to diversity.

### **Research Applications**

The Ministry and Diversity class attempted to combine the latest, most significant research for conducting successful and effective multi-cultural, multi-ethnic ministry. The researcher built a class to train ministry students to utilize the principles, strategies, and techniques to conduct this kind of ministry.

An evaluation of the Ministry and Diversity class revealed that there were some components of the class that were effective in challenging and motivating students to consider ministry across lines of differences. Student evaluations of the class, interviews with students, and the researcher's notes revealed the following strengths of the class.

#### **Effective Components of the Ministry and Diversity Class**

The students believed the acronym "ACTS" was an effective way to describe the characteristics of effective ministry across lines of difference. All four components (authenticity, caring, transformation, and sustainability) were mentioned individually by some students as being meaningful to them. This acronym also provided them a succinct way to think about issues regarding ministry across lines of difference.

The discussion format of the class was also cited by students as a positive. The questions asked by the professor/researcher facilitated meaningful and practical discussion. Strategies were able to be discussed in small group settings and challenging topics, such as ministry to the LGBTQ community, could be handled in an honest and direct manner. Students also noted that the discussions, while direct, did not lead to any divisions or arguments in the class.

The journal component of the class was also found to be a highlight for a majority of the students. The journal allowed students to process the topic for that particular week and synthesize their views. It was also a meaningful way for them to express personal thoughts.

With respect to other assignments, the students noted that the “Across the Lines Project” wherein they interviewed a person who is engaged in ministry across lines of difference, or a person of a different background, was meaningful to them. The assignments themselves were done well and multiple students referenced them in their final presentations. The final presentation was also an assignment that the students found helpful. The format of allowing them to choose how to present was praised. The assignment itself revealed that students internalized what was discussed in the previous eight weeks. One of the topics the students positively noted was the idea of maintaining the dignity of those who need help. This was taught under the topic of “caring” and was cited as one of the most significant things they recalled. It was also something that a few of them (3) noted they had not thought of previously.

#### Components of the Ministry and Diversity Class that could be Improved

The evaluation of the Ministry and Diversity class, as well as the researcher’s notes revealed some areas in which the Ministry and Diversity class could be made more effective. The most commonly cited concern was that the class was too short. Seven students specifically noted that the class needed to be a full semester (15 weeks). This had some implications for other aspects of the class. One student thought more specificity on how to minister across lines of difference could have been discussed had the class been longer. This same student desired to see a field trip connected with this class, which would be easier to accomplish in a longer class.

The students also made some assignment suggestions. These included altering the final presentation from a personal view of what this kind of ministry should look like to an actual

presentation of how a person might implement a ministry of this kind in a church setting. A couple of students noted they enjoyed the small group discussion component of the class and suggested doing more of that. In addition to these assignment suggestions, a couple of students indicated they wished more attention and practical teaching was given on how to minister to the LGBTQ community.

### **Research Limitations**

The Ministry and Diversity class was taught to fourteen students at CCCB in the fall semester 2023. One class session did not meet due to the Labor Day holiday. This occurred during the third week when the topic was “authenticity.” As with any other college class, there were times when class members were absent. Four students had absences during the eight weeks of the class. Two students missed one class each. One student missed two classes and the other student missed three class sessions.

### **Further Research**

The multi-cultural, multi-ethnic church movement is ever-changing, and more is being written about how to effectively minister in this kind of setting. In addition to the church’s push for multi-cultural congregations, racial issues continue to be discussed, both in culture and in the church. Cultural issues, such as LGBTQ+ are debated in both secular and sacred spaces. How the church should interact with different people groups is a common question. In order to make the Ministry and Diversity class relevant and current, there are areas of further research that should be addressed. The Ministry and Diversity class, if taught again, should look to include two additional topics.

### **Additional Topics to be Addressed**

As the eight weeks of the Ministry and Diversity class began to unfold, it became apparent to the researcher, both through students' written responses and the class discussion, that there were two topics that should be added specifically to the syllabus for future versions of this class. The first of those topics was the discussion of the nature of race. The second was a full and robust discussion of biblical justice. This requires a full look at what the Bible says about justice and an honest look at the two different worldviews that tend to define what justice is in today's culture. These topics were not included in the syllabus or on lesson plans, but they were brought up by the students and warranted discussion.

#### **The Race Question**

The issue of race, specifically the idea that there is only one race, the human race, was discussed in the class. This observation seems contrary to the prevailing cultural opinion. Students fill out forms asking them to identify their race. The census bureau identifies five specific categories of race: Black or African American, White, American Indian/Alaskan Native, Asian, and Native Hawaiian or Pacific Islander. It seems ridiculous to assert that there is but one race. However, both science and the Bible make the argument that the differences between various people groups are insignificant and that humans have far more in common with each other than they recognize. Recognition of this fact is vital if ministry across lines of racial, cultural, and socio-economic differences is to be effective.

#### **What Does the Scientific Community Tell Us About Race?**

Children used to be taught the song "Jesus Loves the Little Children of the World." The song says, "Red and yellow, black and white, they are precious in His sight." While the message of the song is good, the science is not. Human beings are not "red and yellow, black and white."

They are all varying shades of brown. Melanin is the skin's brown pigment. Darker skin is the presence of more melanin while lighter skin indicates the presence of less melanin. The difference in skin tone is due, in part, to the combination of genes that govern the amount of melanin in each person. There also may be some adaptation at work with respect to skin tone. Darker skin may have been the adaptation that prevailed near the equator where the strength of ultraviolet light was greater. Lighter skin may have become dominant in northern areas where exposure to ultraviolet light was less.<sup>130</sup> It is important to note, despite the observable differences among people, human beings are far more alike than they are different.

Biologists and geneticists confirm that assertion. Human beings, at their DNA core, are virtually the same. Robin DiAngelo posits that “the differences we do see with our eyes, such as hair texture and eye color are superficial and emerged as adaptations to geography. There really is no race under the skin.”<sup>131</sup> That is an important fact in the discussion of ministry across lines of difference. The National Human Genome Research Institute states, “All human beings are 99.9 percent identical in their genetic makeup.”<sup>132</sup> Megan Gannon writes in the *Scientific American*, “Today, the mainstream belief among scientists is that race is a social construct without biological meaning.”<sup>133</sup> The American Society of Human Genetics affirms, “Genetics demonstrates that humans cannot be divided into biologically distinct subcategories. Although

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<sup>130</sup> Nina Jablonski, and George Chaplin, *In Light of Evolution: Volume IV: The Human Condition* (Washington D.C.: National Academies Press, 2010), 167.

<sup>131</sup> Robin DiAngelo, “What is Race?” *Counterpoints*, 497, (2016): 98. <http://www.jstor.org/stable/45157300>.

<sup>132</sup> “Genetics vs. Genomics Fact Sheet,” National Human Genome Research Institute, <https://www.genome.gov/about-genomics/fact-sheets/>

<sup>133</sup> Megan Gannon, “Race is a Social Construct Scientists Argue,” *Scientific American*, February 5, 2016, <https://www.scientificamerican.com/article/race-is-a-social-construct-scientists-argue/#:~:text=More%20than%20100%20years%20ago,between%20different%20populations%20of%20people.>

there are clear observable correlations between variation in the human genome and how individuals identify by race, the study of human genetics challenges the traditional concept of different races of humans as biologically separate and distinct.”<sup>134</sup> Peter G. Prontzos concurs as he writes, “race itself is a social construct, with no biological basis.”<sup>135</sup> The evidence from those in the scientific community indicates that race, as it is commonly defined, has no basis in biology. According to many in the scientific world, with respect to genetics, human beings are nearly the same.

Science argues that race is a social construct that has been applied to different people groups based on their similarities. The term “race” is often used to biologically distinguish groups of people who have different social or cultural backgrounds. There is no biological basis for the race determinations that are made in twenty-first century culture. The term “race” will likely continue to be used in conversation, however, those in ministry should recognize that it is not a legitimate difference.

#### Racist Roots in Darwinian Thought

Science has not always been helpful in promoting that truth. Charles Darwin is a well-known name in the scientific community. He was an English biologist, naturalist, and geologist that made huge contributions to the discussion of evolutionary biology. Darwin, however, may have also contributed to the idea that there are more than one race of humans and that some races are superior to others. The full title of his most famous work is *On the Origin of Species by Means of Natural Selection, or the Preservation of Favored Races in the Struggle for Life*.

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<sup>134</sup> “ASHG Denounces Attempts to Link Genetics and Racial Superiority,” *AJHG*, October 19, 2018, <https://doi.org/10.1016/j.ajhg.2018.10.011>.

<sup>135</sup> Peter G. Prontzos, “The Concept of Race is a Lie,” *Scientific American*, May 14, 2019, <https://blogs.scientificamerican.com/observations/the-concept-of-race-is-a-lie/>.

Darwin theorized that simple life evolved into higher life forms through the forces of nature selecting the fittest. In his book *The Descent of Man*, Darwin asserted that some races were more evolved or developed than others. He labels them “civilized races” and “lower races.” To explain this difference, Darwin writes, “We will now look to the intellectual faculties alone. If in each grade of society, the members were divided into two equal bodies, the one including the intellectually superior and the other the inferior, there can be little doubt that the former would succeed best in all occupations.”<sup>136</sup> Richard Weikart summarizes Darwin’s thought. “*The Descent of Man*, in other words, argues quite explicitly for ‘the preservation of favored’ human races in the struggle for life.”<sup>137</sup> This teaching spread widely throughout Europe and the United States in the 1800’s.

In the late 1800’s Darwin’s ideas were used to justify certain political, social, and economic views. Collectively, these thoughts morphed into what is now called “Social Darwinism.” Social Darwinists apply Darwin’s theory of natural selection regarding plants and animals to the study of individuals, people groups and cultures. Simply put, Social Darwinists believe that certain people become powerful in society because they are innately better. This idea is clearly repugnant to most people today and is definitely not a biblical view. Ken Ham writes, “In *The Descent of Man*, Darwin popularized the idea of different races of people — lower races, higher races, primitive races, advanced races.” Ham asserts, “Darwinian evolution was (and still is) inherently a racist philosophy. It teaches that different groups or ‘races’ of people evolved at different times and rates. According to his theory, some groups are more like (and closer to) their

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<sup>136</sup> Charles Darwin, *The Descent of Man* (London, England: John Murray, 1871), 48.

<sup>137</sup> Richard Weikart, “Racism Serves Darwinism, Darwinism Serves Racism,” *Evolution News and Science Today*, February 15, 2022. <https://evolutionnews.org/2022/02/racism-serves-darwinism-darwinism-serves-racism/>

ape-like ancestors than others.”<sup>138</sup> It is difficult not to see racism in some of Darwin’s views and writings, especially in how others have used his works.

### The Bible and Race

In contrast to the Social Darwinists, the Bible demonstrates clearly that there is only one race of people, human. Genesis 1:27 records the creation of human beings, “So God created mankind in his own image, in the image of God he created them; male and female he created them.” It is evident from this passage that God created Adam and Eve singularly in His image. There is no other biblical account that details a separate creation of another human race. Adam and Eve were the first of a single race that encompasses all of humanity. All human beings trace their roots to Adam and Eve. Paul, in his sermon to the Athenians, notes that “From one man he (God) made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands” (Acts 17:26). Paul’s point is clear. God is the one who made the world and all that’s in it. He gives people life, breath, and everything else. In fact, He made all people through one person so that people would seek Him and perhaps reach out for Him. The biblical record supports the same conclusion that science advances. There is only one race, human.

While there is only one human race, there are different nationalities and ethnicities. These have to do with language and location. Both the Bible and science agree with that assertion. From a biblical perspective, different nationalities exist as a result of the dispersion at Babel in Genesis 11. God’s desire to unify the different people groups of the world, though, has not changed. Timothy Keller notes, “At Babel, people of one speech could not understand one

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<sup>138</sup> Ken Ham and A. Charles Ware, *One Race One Blood: A Biblical Answer to Racism* (Green Forest, AR: New Leaf Publishing Company, 2011), 91.



another, because they were trying to reach up to heaven in their own strength to make a name for themselves. At Pentecost, people of many speeches were all able to understand God's message. At Pentecost, God reversed the curse of Babel through the work of his Son."<sup>139</sup>

### The Biblical Justice Question

The Ministry and Diversity class also discussed the issue of biblical justice and what that phrase means. The class discussion led to a look at what the Bible has said regarding God's view of justice. Isaiah 1:17 describes what the Lord wants from His people. "Learn to do right; seek justice. Defend the oppressed. Take up the cause of the fatherless and plead the case for the widow." Proverbs 31:8-9 indicates that God's people are to be concerned about injustice around them. "Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy." It is clear from these passages and others (Lev 19:5, Deut 10:17-18, Psalm 10:17-18, Psalm 33:5, Amos 5:21-24, and Luke 11:42) that God desires that His people actively seek justice in the world in which they live.

### What is Biblical Justice?

God wants his people to champion justice, so that leads to the question, what is justice according to the Bible? Biblical justice is "living in right relationship with others—with God, and with human beings made in His image. It defines how we ought to treat others—what kind of behavior is good and right and what is not."<sup>140</sup> One of the key passages in describing biblical justice is Micah 6:8: "He has shown you, O mortal, what is good. And what does the Lord

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<sup>139</sup> Timothy Keller, "The Bible and Race," *Life in the Gospel*, Spring 2020, <https://quarterly.gospelinlife.com/the-bible-and-race/>.

<sup>140</sup> Scott David Allen, *Why Social Justice is Not Biblical Justice* (Grand Rapids, MI: Credo Publishers, 2020), 21.

require of you? To act justly and to love mercy and to walk humbly with your God.” Timothy Keller writes of this verse, “The term for ‘mercy’ is the Hebrew word *chesedh*, God’s unconditional grace and compassion. The word for “justice” is the Hebrew word *misphat*. In Micah 6:8 *misphat* puts the emphasis on action. *Chesedh* puts it on the attitude or motive of the action.” Simply put, to walk with God, we must do justice out of merciful love.<sup>141</sup> Walter J. Houston equates justice with fairness.<sup>142</sup> Treating others equally and recognizing that all people are made in the image of God are critical components of biblical justice.

Distributive justice is a particular aspect of biblical justice. A responsibility of leaders is to reward good conduct and punish inappropriate conduct. Allen argues that distributive justice “is reserved for God-ordained authorities—including parents in the home, pastors in the church, and civil authorities in the state.” He asserts that this kind of justice demands that authorities judge fairly and treat everyone equally before the law because that is how God treats us. He impartially rewards the good and punishes the wrong.<sup>143</sup> Distributive justice is what is often meant when people demand “justice” in today’s culture. It is the driving factor behind protest movements and rallies. Many in the church and in the community are clamoring for justice. They want wrongs righted.

### Two Different Worldviews

The call for justice has grown louder over the last decade. The phrase “social justice” is touted across many different mediums. As the students in the Ministry and Diversity class noted, “social justice” is a phrase that evokes different reactions from a wide range of people. There are

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<sup>141</sup> Timothy Keller, *Generous Justice: How God’s Grace Makes Us Just* (New York, NY: Penguin Books, 2010), 19.

<sup>142</sup> Walter J. Houston, *Justice: The Biblical Challenge* (London, UK: Routledge, 2014), 6.

<sup>143</sup> Allen, *Why Social Justice*, 23.

many Christians who are committed to seeing the Lord's will be done "on earth as it is in heaven." The desire to seek justice is commendable and honors the Lord. However, there is a segment of the church and the community as a whole that sees a different view of "justice" than that of the Bible.

There are two different worldviews that demand justice in today's culture. The first is a worldview that does not recognize a sovereign God. It views the world through the lens of the oppressed and the oppressors. Good, in this worldview, are the oppressed people. Evil, in this worldview, are the oppressive systems and those that are oppressors. This way of looking at the world is rooted in Marxism. Allen contends that this view of social justice, as it is often defined politically, is a worldview that is opposed to a biblical worldview.<sup>144</sup> He notes that this kind of justice "seeks the overthrow of systemic white supremacy, the patriarchy, and Judeo-Christian morality."<sup>145</sup> While eliminating white supremacy and racism is good and a right ambition, Allen argues that this viewpoint is not biblical. "There is only grievance, condemnation, and retribution. Bigots, haters, and oppressors must be destroyed."<sup>146</sup> This is a justice that does not see all people created in the image of God. Instead, it sees those in power oppressing those who are not. This is a justice that does not seek repentance, forgiveness, and reconciliation. It seeks the destruction of the group in power to empower the powerless. It demands people be canceled for wrong thinking or conduct. It is a version of justice that does not have room for transformation. It is a justice that demands virtue-signaling over substance. This kind of justice requires people to be divided into groups and not viewed as an individual made in the image of

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<sup>144</sup> Allen, *Why Social Justice*, 43.

<sup>145</sup> *Ibid.*, 55.

<sup>146</sup> *Ibid.*

God. Allen quotes Scott Aniol of Southwestern Baptist Theological Seminary as he writes, “No thoughtful Christian approves of true racism, injustice, or oppression when it exists. But, by adopting these secular, leftist categories, which are rooted in ideologies explicitly intended to divide people, well-meaning Christians are making divides within Christianity and even broader society worse rather than better.”<sup>147</sup>

A second form of justice comes from a different worldview. For those who see the reality of a sovereign God and an absolute truth, biblical justice involves recognizing all people as image-bearers of God. It demands unfairness and mistreatment be addressed because they are sinful and violate the way that a holy God wants human beings to live and interact with each other. This view of justice recognizes “everyone has God-given endowments—a creative mind, a heart, hands, a unique personality, and gifts.”<sup>148</sup> This worldview seeks ways to equip victims to be victorious. This view of justice recognizes and celebrates the different aspects of each person’s story and identity without making differences the defining factor. It seeks to unify based on shared common truth, genuine repentance, and the possibility of reconciliation. This view of justice demands more than just external, societal change. Its purpose is to change hearts. Allen writes, “The problems with the world are not out there in society; rather, they are in here in our fallen hearts and minds.”<sup>149</sup>

Practically, it means that churches must address cultural issues as they arise but do so in the context of sin and repentance. This view of justice demands standing up for those wrongly treated because God stands for the powerless (Ps 146:7-9). This view of justice calls the church

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<sup>147</sup> Allen, *Why Social Justice*, 123.

<sup>148</sup> *Ibid.*, 122.

<sup>149</sup> *Ibid.*, 127.

to be a voice for holiness and righteousness when the voices of hate and division are often the loudest. The goal of this kind of justice is reconciliation (man to God and man to man), righteousness (seeing what is right and just done), and truth (not acquiescing to strong political winds one way or the other). This understanding of biblical justice is important and must be a part of ministering across lines of difference.

### Overview of the Justice Question

The issue of biblical justice should be a part of any future versions of the Ministry and Diversity class. Justice cannot be separated from a person's relationship with God. Sin separated humanity from the Father (Isa 59:2). It is only through the atoning sacrifice of Jesus that justification can be found (Acts 13:39). A right relationship with God enables the believer to live in right relationship with others. Distributive justice must also have a part in this class. The two different views of distributive justice will continue to compete in the public arena. While there are many churches who have adopted the cultural view of distributive justice rooted in Marxism, churches who respect the authority of Scripture cannot do that. Distributive justice must be rooted in the truth of Scripture. Allen describes it this way, "We, the Bible-believing church, must quickly relearn from our forebears what genuine Christian mission should be. We need to recover that older theology that seamlessly links the gospel, evangelism, and discipleship with faithfully living out the implications of a biblical worldview in every area of life."<sup>150</sup>

### Summary

The purpose of this project was to develop a class that would enable students to minister more effectively across lines of racial, cultural, and socio-economic difference, especially in the cities of North America. That class, "Ministry and Diversity," was created and taught at Central

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<sup>150</sup> Allen, *Why Social Justice*, 132.

Christian College of the Bible in the Fall 2023 semester for eight weeks. Post-Class evaluations indicate the class did meet the goal of better preparing students to minister across lines of difference. The Post-Class evaluations also noted that there are several things that could be done to improve the class and make it even more effective for students, including the addition of two specific topics to the course syllabus. The researcher prays that this class will be added to the regular curriculum at Central Christian College of the Bible, and that students will continue to have a passion to reach the lost, no matter where they may be found, for the Lord Jesus Christ.

## APPENDIX A

## CONSENT FORM FOR IRB

**Consent**

**Title of the Project:** Ministry and Diversity

**Principal Investigator:** William Thomas, Doctoral Candidate, John W. Rawlings School of Divinity, Liberty University

<b>Invitation to be Part of a Research Study</b>
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You are invited to participate in a research study. To participate, you must be 18 years of age or older, a college student at Central Christian College of the Bible, Moberly, MO in the Fall 2023 semester or a professor/Christian educator in the Fall 2023. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

<b>What is the study about and why is it being done?</b>
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The purpose of the study is to develop and implement a course that equips Bible college or Christian college students to minister to a diversity of people.

<b>What will happen if you take part in this study?</b>
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If you agree to be in this study, I will ask you to do the following:

1. College students will register for the Ministry and Diversity class. This class will be a ministry elective for the Central Christian College of the Bible (CCCB) students who enroll in it. Students may enroll in the class who do not participate in the research project. (This is a 30-minute process done only one time)
2. Professors and Christian educators who agree to be in the study and a group of CCCB students who volunteer to participate will be given a five-question questionnaire (the same one given to students at the beginning of class). Additionally, they will be given the class syllabus to read. After examining the syllabus, they will be asked to complete the questionnaire and survey. (This is a 45-minute task)
3. College students, on the first day of class, will be asked to complete the five-question questionnaire and the eight question Likert scale survey. (This is a 45-minute task)
4. College students will be asked to attend and participate in class (it is a for-credit class at CCCB) and complete all class assignments. Being in the class does not equate to participation in the study. (3 hours a week for eight weeks)
5. College students will be asked to complete a journal in which they respond to various prompts. This is one of the course assignments. (2 hours a week for eight weeks)
6. At the conclusion of the class, college students who participate in the survey will be asked

to have a final interview with the researcher. (1 hour. This interview will likely be recorded in an audio format)

### **How could you or others benefit from this study?**

The direct benefits participants should expect to receive from taking part in the study include a heightened awareness of strategies that facilitate more effective ministry across lines of racial cultural, and socio-economic differences, an opportunity for spiritual growth and development, and a better understanding of how God might use them in ministry. Students who pass the class will receive 3 hours of college credit.

Benefits to society include the development and implementation of a class at CCCB that becomes part of the core curriculum.

### **What risks might you experience from being in this study?**

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

### **How will personal information be protected?**

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be kept anonymous.
- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Data will be stored on a password-locked computer. After three years, all electronic records will be deleted and/or hardcopy records will be shredded.
- Recordings will be stored on a password locked computer for three years and then deleted. The researcher will have access to these recordings.

### **What are the costs to you to be part of the study?**

To participate in the research, students will need to pay the tuition cost for the class. Professors/Christian educators will have no costs.

### **Is the researcher in a position of authority over participants, or does the researcher have a financial conflict of interest?**

The researcher serves as professor at Central Christian College of the Bible, Moberly, MO. To limit potential or perceived conflicts, the written data collection (surveys and questionnaires) will be anonymous, so the researcher will not know who participated. The final interview will be



held after final grades for the class are recorded. This disclosure is made so that you can decide if this relationship will affect your willingness to participate in this study. No action will be taken against an individual based on his or her decision to participate or not participate in this study.

### **Is study participation voluntary?**

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University or Central Christian College of the Bible. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

### **What should you do if you decide to withdraw from the study?**

If you choose to withdraw from the study, please contact the researcher at the email address/phone number included in the next paragraph. Should you choose to withdraw, data collected from you will be destroyed immediately and will not be included in this study.

### **Whom do you contact if you have questions or concerns about the study?**

The researcher conducting this study is William Thomas. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at [REDACTED]. You may also contact the researcher's faculty sponsor, Dr Ralph Baeza, at [REDACTED].

### **Whom do you contact if you have questions about your rights as a research participant?**

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

*Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.*

### **Your Consent**

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

*I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.*

The researcher has my permission to audio-record me as part of my participation in this study.

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Printed Subject Name

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Signature & Date

---

Printed Subject Name

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Printed LAR Name and Relationship to Subject

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LAR Signature

Date

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## APPENDIX B

## PED 376 MINISTRY AND DIVERSITY SYLLABUS

**CENTRAL CHRISTIAN COLLEGE OF THE BIBLE**  
**PED 376 MINISTRY AND DIVERSITY**  
**FA 2023**

Bill Thomas  
 Academic Services Office  
 [REDACTED]  
 3 Credit Hours

Office Phone #: [REDACTED]  
 Cell (or other) Phone [REDACTED]  
 Office Hours: M-F 8:00-5:00

**CCCB Mission Statement**

Central Christian College of the Bible exists to educate biblical servants for a faithful life of kingdom ministry.

**Course Description and Rationale**

Ministry and Diversity examines the most current practices to minister to people confidently and successfully across lines of racial, cultural, and socio-economic differences. Students will be exposed to different cultural groups and understand the principles that facilitate effective ministry across lines of difference.

**Learning Outcomes / Course Objectives**

The College has identified the following statements as Learning Outcomes.

1. **Foundational Knowledge:** the ability to identify and articulate the essential content of various academic disciplines.
2. **Analytical Thinking:** the ability to analyze carefully and critically information and ideas from multiple sources and perspectives.
3. **Application of Knowledge:** the ability to use information and concepts from studies in multiple disciplines in academic, personal, and ministry contexts.
4. **Cultural and Social Understanding:** the ability to recognize and appreciate one's own cultural and social traditions as well as the ability to understand and appreciate cultural, religious, and political diversity within the human experience, both locally and globally.
5. **Effective Communication:** the ability to make effective use of language and other symbolic systems essential to academic, personal, and ministry success.
6. **Ethical Decision-making:** the ability to make judgments with respect to values and conduct and to evaluate the effects of these choices.
7. **Servant Leadership:** the ability to understand and apply the principle that leadership emerges from those whose primary motivation is a deep desire to serve others.

The following course objectives will help you satisfactorily attain the Learning Outcomes.

1. At the conclusion of the class, the student will be able to explain various ministry approaches to different groups of people. (FK and CSU)

2. At the conclusion of the class, the student will be able to articulate a rationale for ministry across lines of cultural, racial, and socio-economic differences. (EC, FK, AT)
3. At the conclusion of the class, the student will be able to demonstrate effective ministry skills across lines of cultural, racial, and socio-economic differences. (AK, SL, ED)
4. At the conclusion of the class, the student will be able to articulate the biblical mandate for ministry across lines of difference. (AK)

### **Course Resources**

Williams II, Harry Louis. *Taking It to the Streets: Lessons from a Life of Urban Ministry*.

Downers Grove, IL: Intervarsity Press, 2019.

Gornik, Mark L., and Maria Lieu Wong. *Stay in the City: How Christian Faith is Flourishing in an Urban World*. Grand Rapids, MI: William B. Eerdmans, 2017.

Loritts, Bryan. *Insider Outsider: My Journey as a Stranger in White Evangelicalism and My Hope for Us All*. Grand Rapids, MI: Zondervan, 2018.

Keller, Timothy. *Loving the City: Doing Balanced Gospel-Centered Ministry in Your City*. Grand Rapids, MI: Zondervan Publishing, 2012.

### **Course Requirements**

1. **Reading Reports-** Students will complete the assigned readings and submit a paragraph in which they summarize one key truth they gleaned from that reading assignment. (10% of class grade)
2. **Pre-Class Test-** Students will be given a short test to register the knowledge and understanding they have about ministry across lines of difference before the class begins. (5% of the class grade)
3. **Across the Lines Project-** Students will complete one of the three options listed below for this project. (20% of the class grade)
  - A. Interview- Students will interview someone who works in a ministry setting that works across lines of difference. They will write nine or ten meaningful questions to ask the person. After the interview, the student will write a three-to-five-page paper detailing the interview.
  - B. Immersive- Students will visit a ministry that works across lines of difference. Using a template provided by the instructor, they will write an evaluation of that ministry adding their own insights to what they see.

- C. **Interaction-** Students will interact with someone of a different race, background, or culture. Using a template provided by the instructor, they will ask questions concerning how that person views his/her spiritual life and expressions. The student then will write an essay based on this interaction that compares their own experience with that of the person with whom they spoke.
4. **Journal-** Students will write in and maintain a journal for the eight weeks in which they note what they are learning. The journal should reflect the students' thinking as the course progresses and any questions they may have. The journal will be read by the instructor who will then return it to the student. (10% of the grade)
  5. **Oral Presentation-** Students will make an oral presentation of no less than five (5) minutes in which they present what they believe are the most effective methods to minister across lines of difference. (15% of the grade)
  6. **Rationale Paper-** Students will write a three-to-five-page paper explaining their rationale for ministering across lines of difference. (20% of the grade)
  7. **Final Test-** Students complete a final exam about the content of the class. (20% of the grade)

#### **Course Workload Estimate**

The in-seat time for this class- 24 hours

Reading (approx. 850 pages)- 32 hours

Reading Report- 8 hours

Across the Lines Project- 24 hours

Journal- 8 hours

Oral Presentation- 8 hours

Rationale Paper- 8 hours

Final Presentation- 8 hours

Total Hours- 120 hours

Grading Scale CCCB uses the following grading scale:

	87-89 = B+	77-79 = C+	67-69 = D+	0-59 = F
95-100=A	83-86 = B	73-76 = C	63-66 = D	Withdrawal = W
90-94 = A-	80-82 = B-	70-72 = C-	60-62 = D-	Incomplete = I

## Course Schedule/Calendar

### Schedule for Ministry and Diversity Class

Date	Topic	Readings	Assignments
16-Aug	Introduction	None	
17-Aug	The importance of Reaching across	Williams ch.1	
18-Aug	The importance of Reaching across	Williams ch. 2 and 3	Reading Report 1
23-Aug	The City: God's view	Williams ch. 4-5	
24-Aug	The City: Past and Future	Williams ch. 6-8	
25-Aug	The City: Today	Williams chapters 9-13	Reading Report 2
30-Aug	Authentic in person	Loritts 1-32	
31-Aug	Authentic in presentation	Loritts 33-56	
1-Sep	Authentic in Passion	Loritts p. 57-78	Reading Report 3
6-Sep	Caring-Why	Keller ch. 3 and 4	Rationale Paper due
7-Sep	Caring-Who	Keller ch. 5 and 6	
8-Sep	Caring-How	Keller ch. 7 and 8	Reading Report 4
13-Sep	Transformation- Defined	Keller ch. 9-10	
14-Sep	Transformation-How	Keller ch. 11-12	
15-Sep	Transformation-Why	Gornik ch. 1	Reading Report 5
20-Sep	Sustainability- What does it look like?	Gornik ch. 2	Across the Lines Project due
21-Sep	Sustainability- Why does it matter?	Gornik ch. 3	
22-Sep	Sustainability- How to survive.	Gornik ch. 4	Reading Report 6
27-Sep	Challenging Topics- Helping the Needy	Gornik ch. 5	
28-Sep	Challenging Topics- Being heard by LGBTQ	Gornik ch. 6	Reading Report 7
29-Sep	Oral Presentations		Oral presentation Journal due
4-Oct	What does this class mean?		Final Presentation Due

### Instructor Policies

**Expectations:** Students will come to class prepared to participate and engage in the class presentation. Students will complete assignments and turn them in on time. Students are encouraged to participate in discussions in a respectful manner. Treating others as we want to be treated is the primary guide for class participation.

If there is an emergency or a student cannot attend, s/he should inform the professor so that appropriate provisions may be made.

The standard CCCB policy regarding Academic Honesty is in effect in this class.

**Standardized Late Work Project Policy**

Late work receives an automatic 20% reduction

10% Reduction for every day after the first day

Nothing accepted after 5 days late

**Syllabus Caveat**

This syllabus, including topic list, class schedule, and other components as presented here, represents a tentative plan for the progression of course events. The instructor reserves the right to make changes as student needs and other factors may warrant. For further information, see the Academic Catalog and Student Handbook at [www.cccb.edu/resources](http://www.cccb.edu/resources).





## APPENDIX D

## QUANTITATIVE SURVEY-LIKERT SCALE

**Likert Survey for both Pre-Class and Post-Class Evaluation**

Statement	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
	1	2	3	4	5
1. Ministry across lines of cultural difference is vital kingdom work.					
2. The city has always been important to God.					
3. People of different cultures can express worship and praise differently.					
4. If ministry to diverse cultures is to be successful, caring must be demonstrated.					
5. A ministry across lines of difference cannot be called effective unless it emphasizes the ability of Jesus to transform lives.					
6. Ministries that stay in an area for a long time tend to be more effective.					
7. Helping others means equipping them to help themselves.					
8. Christians will have to confront those with whom they disagree to minister to them.					

## APPENDIX E

## LESSON PLAN 1

**Lesson Topic #1****Why Ministry Across Lines of Difference Matters****Lesson Objectives:**

1. At the end of the lesson, the student will be able to articulate the definition of ministry to people of different racial, cultural, and socio-economic backgrounds.
2. At the end of the lesson, the student will be able to communicate the importance of ministry to people of different racial, cultural, and socio-economic backgrounds.
3. At the end of the lesson, the student will be able to identify areas of racial, cultural, and socio-economic differences.

**Lesson Resources:**

Williams II, Harry Louis. *Taking It to the Streets: Lessons from a Life of Urban Ministry*. Downers Grove, IL: Intervarsity Press, 2019. (The first unit will focus on chapters 1-3)

Bible: Emphasis will be on the following texts in this first unit: Revelation 7:9-10; Matthew 28:19-20; Romans 3:29; Ephesians 2:14-15; Acts 10:34; and 1 Timothy 2:4.

**Lesson Summary:**

The class will begin with an explanation and description of PED 376 Ministry and Diversity. Attention will be given to the syllabus so that students understand the nature of all the assignments and when they are due.

The first activity will be to distribute the Pre-Class Exam. Directions will be carefully explained so each student will know what is expected. Both parts of the exam, the questionnaire, and the Likert scale survey, will be given.

Following the Pre-Class Exam, the class will discuss the nature of ministry across lines of diversity and why it is important. The discussion will follow the outline below.

- A. What is Ministry?
  1. Biblical definition
  2. Cultural understanding
- B. What are racial, cultural, and socio-economic differences?
  1. What do these words literally mean?
  2. How are they defined in society and the church?

- C. What does the Bible say about ministering to people of different backgrounds?
- D. How has the church ministered to people of different races, cultures, and socio-economic backgrounds throughout her history?
1. What has the evangelical church done as a whole?
  2. What has the Christian Church/Church of Christ done in her history?

**Lesson Activities:**

1. The Pre-Class Exam- This includes the qualitative survey and the Likert scale survey.
2. Class Discussion
3. Video- Duncan Forbes, “What Does Urban Mean?”  
<https://www.youtube.com/watch?v=42uK6iVVpEs>
4. Paired Discussion- Students will be placed in groups of two during discussion to answer teacher-guided questions.

## APPENDIX F

## LESSON PLAN 2

**Lesson Topic #2****Why the City is Important****Lesson Objectives:**

1. At the end of the lesson, the student will be able to define what the word “city” means.
2. At the end of the lesson, the student will be able to describe, using Biblical passages, God’s view of the city and why it is important?
3. At the end of the lesson the student will articulate a rationale for ministry to the city and her people.

**Lesson Resources:**

Williams II, Harry Louis. *Taking It to the Streets: Lessons from a Life of Urban Ministry*. Downers Grove, IL: Intervarsity Press, 2019.

Bible: Emphasis will be given to the following passages: Revelation 21:2-3; Acts 1:8; Psalm 37:28; Hebrews 11:10; and Genesis 11:4.

Alexander, Desmond. *The City of God and the Goal of Creation: An Introduction to the Biblical Theology of the City of God*. Nashville, TN: Crossway, 2018

**Lesson Summary:**

This unit will start with a close look at how God has viewed the city throughout the Bible until today. The Bible passages will be noted within their context as the class begins to envision how God has looked at the city throughout history.

Following that, the class will spend some time looking at cities today. A careful examination of the city’s struggles and opportunities will be made. Students will be encouraged to share their own personal experiences in the city. The intent of this part of the unit is to establish what students already know and believe about the city; both good and bad. The class will then compare what God’s view of the city has been, from the Bible, to what their view of the city is. We will also compare God’s view of the city to that of the church today.

Following the introductory material, the class will begin with a discussion in which the following topics are addressed:

- A. What is the definition of “city?”

- B. What does the Bible say about cities? What is the origin of cities in the Bible? Why have humans built cities?
- C. What is God's intention for the city? What is the connection between Jerusalem and the New Jerusalem?
- D. How would an intentional ministry focus on the city accomplish the evangelism imperative of the Great Commission?
- E. How do you think churches today view urban or inner-city areas? How does that view shape their ministry outreach to those areas?

In addition to class discussion and explanation, attention will be given to the student's journal assignment. The instructions for writing the journal will be made clear so each student knows what is to be done.

In this unit, students will confront and interact, both as a group and in paired discussions, with the following questions:

- A. What are the differences between the city and rural or suburban areas?
- B. Why would God devote so much time and attention to the city?
- C. What does ministry to the city look like? How is it different than ministry to other areas?

### **Lesson Activities:**

1. Class discussion, including Paired Discussion, will happen in this unit.
2. Chris Tomlin's music video "God of the City" will be played and discussed. This is the link: <https://www.youtube.com/watch?v=cEFGGr1S8SkA>
3. Tim Keller's sermon, "Serving the City," will be played and discussed. The link is: <https://www.youtube.com/watch?v=2ziAJXT7gok>
4. The process of developing a rationale for ministry across lines of difference will begin. Students will be asked to process, for themselves, why ministry to the city is important. The journal assignments will begin to stimulate this thinking.

## APPENDIX G

## JOURNAL PROMPTS

**Journal Topics for Students**

Students are asked to copy each writing prompt in their journal, and then write a response of no less than 100 words. The first prompt is for week 2. Do one each week until week 7. There are six total journal entries at the end of the class.

Students will submit the journal to the professor. The professor will read and grade the journal and return it to you. Only the professor and you (and those with whom you share it) will read this journal.

**Week 2:** This week we have focused on God's view of the city. For the first journal entry, write a paragraph of at least 100 words answering the following questions.

A. How would you define a city and why does God care so much about it?

B. What is significant about cities today? What connection is there between the city and the Christian's challenge to reach lost people?

**Week 3:** This week we have examined authenticity in ministry. For the second journal entry, write a paragraph of at least 100 words answering the following questions.

A. How would you define authenticity personally? In presentation? In passion?

B. Why does authenticity matter in connection with ministering to people of diverse backgrounds?

**Week 4:** This week we have looked at caring with respect to ministering to diverse people groups. For the third journal entry, write a paragraph of at least 100 words answering the following questions.

A. Respond to the statement: People must know you care before they listen to what you say. Why is this statement correct?

B. What are some practical ways you can demonstrate caring in ministry across lines of difference?

**Week 5:** This week we have considered transformation and why it is important. For the fourth journal entry, write a paragraph of at least 100 words answering the following questions.

A. Explain why transformation or the change of hearts is crucial to any ministry, but especially to ministry across lines of difference.

B. Why, in your opinion, is transformation often neglected? What can we do about that?

**Week 6:** This week we have discussed sustainability with respect to ministries in urban areas. For the fifth journal entry, write a paragraph of at least 100 words answering the following questions.

A. What does sustainability mean to you? How would you measure it?

B. Why is it so easy for people to start well, but fade quickly when it comes to ministry, especially cross-cultural ministry?

**Week 7:** This week we have considered the tough issues of our culture. For the last journal entry, write a paragraph of at least 100 words answering the following questions.

A. Why is it important to confront tough issues? Why not just “live and let live?”

B. How would you address someone who disagreed strongly with you? How would you state the truth in a loving manner?

## APPENDIX H

## LESSON PLAN 3

**Lesson Topic #3****Authenticity in Ministry****Lesson Objectives:**

1. At the end of the lesson, the students will be able to define what authenticity in ministry is, relating it to their own ministry area.
2. At the end of the lesson, the students will be able to explain why authenticity in ministry is vital for that ministry to succeed.
3. At the end of the lesson, the students will be able to identify specific ministry activities that demonstrate authenticity.
4. At the end of the lesson, the students will be able to share their own faith journey, as related to their ministry, in an authentic manner.

**Lesson Resources:**

Loritts, Bryan. *Insider Outsider: My Journey as a Stranger in White Evangelicalism and My Hope for Us All*. Grand Rapids, MI: Zondervan, 2018.

Williams II, Harry Louis. *Taking It to the Streets: Lessons from a Life of Urban Ministry*. Downers Grove, IL: InterVarsity Press, 2019.

Bible: Emphasis will be given to the following passages, in context: John 13:34-35; John 17:17; 1 John 3:18; James 2:18-26; and Romans 12:9.

**Lesson Summary:**

This lesson is the first of the practical lessons, built on the four foundational principles of the class. The lessons in this unit will explain and address the importance of authenticity in ministry across lines of difference. There are three distinct areas in which authenticity will be examined: person, presentation, and passion.

Concerning authenticity in person, the class will discuss the definition of “authenticity,” examining both a biblical and cultural definition of it. Discussion will be centered on the following questions.

- A. What is the connection between authenticity and humility?
- B. How do we recognize God is already at work in a place before we launch a ministry?
- C. How is connecting to people of diverse backgrounds best done? Why do so many struggle to do it well?



Authenticity in presentation is about the integrity and honesty demonstrated in presenting the message and teaching appropriate for a given setting. To facilitate understanding with respect to authenticity in presentation, the following issues will be examined.

- A. Why do people of different backgrounds worship Jesus in different ways?
- B. How does diversity in worship edify the Body of Christ?
- C. Why do people tend to revert to their “default setting” with respect to worship style? How can that be changed?

Authenticity in passion is about the motivation that drives a person to do ministry across lines of racial, cultural, and socio-economic difference. In this section, the class will discuss the following questions.

- A. What is the connection between authenticity and love?
- B. Explain how we can still observe differences among people without dividing on these differences?
- C. What is your motivation for ministry?

#### **Lesson Activities:**

1. The class will utilize whole-class discussion and paired discussion throughout this unit.
2. Video clip from the movie *The African Queen* will be played and discussed. Here is the link to the movie clip: <https://www.youtube.com/watch?v=6AwROL7OBkc>
3. Ray Cortese short message about authenticity will be played. Here is the link to that video: <https://www.youtube.com/watch?v=BmDP8wJodxA>
4. The journal activity will be stressed this week.
5. The video of the message from Soon Chan Ra from Wheaton College on Racialization will be played and discussed. It is a powerful and thoughtful analysis of the default setting. Here is the link: <https://www.youtube.com/watch?v=YW3dkJKjuEc&lis>

## APPENDIX I

## LESSON PLAN

**Lesson Topic #4****Caring: An Indispensable Part of Ministry Across Lines of Difference****Lesson Objectives:**

1. At the end of the lesson, the student will be able to define what caring is in the context of ministry to people of different racial, cultural, and socio-economic backgrounds.
2. At the end of the lesson, the student will be able to explain different ministry strategies that demonstrate caring to people of different racial, cultural, and socio-economic backgrounds.
3. At the end of the lesson, the student will develop a ministry plan that includes components or characteristics of caring.

**Lesson Resources:**

Keller, Timothy. *Loving the City: Doing Balanced Gospel-Centered Ministry in Your City*. Grand Rapids, MI: Zondervan Publishing, 2012.

Williams II, Harry Louis. *Taking It to the Streets: Lessons from a Life of Urban Ministry*. Downers Grove, IL: Intervarsity Press, 2019.

Bible: Special attention will be paid to these verses: 1 John 3:17; Galatians 5:13; Proverbs 19:17; Hebrews 13:16; John 15:12-13; Romans 12:13; Proverbs 3:27; and Philippians 2:3-4.

**Lesson Summary:**

This unit is the second of the four practical components of the Ministry and Diversity class. In this unit, students will learn the definition of caring and how it can be demonstrated in ministry across lines of diversity. After learning what caring is, students will discuss various caring ministry actions to determine which ones are more effective. Finally, in this unit, the students will be able to articulate a strategy for how they would demonstrate caring in their own ministries. The basic questions of “Why,” “Who,” and “How” will specifically be addressed with respect to caring.

The class will utilize discussion, both group and paired, and small group discussions. The questions that drive the discussion in this unit are listed below.

- A. Why does a demonstration of caring matter so much with respect to ministry across lines of difference?
- B. How does caring enhance the message of the gospel?
- C. Why is it important that Christians not just help people, but help them help themselves?
- D. How do we determine who should receive help? How do we let people know what those criteria are?

During this unit, attention will be given to the journal assignments. Students will be asked to develop a ministry plan that incorporates caring. The first larger assignment of the class is due in this unit. It is the Rationale Paper.

### **Lesson Activities:**

1. The class will utilize group discussions and paired/small group discussions to work through the material for this unit.
2. The class will be challenged to write in their journals about the challenge of demonstrating caring.
3. Robert Lupton video: "Rethinking Christmas Giving" will be discussed. The link is: <https://www.youtube.com/watch?v=pD2EHX3uf4k>
4. Video of Greensboro Urban Ministry's Feast of Caring will be shown and discussed. The link is: <https://www.youtube.com/watch?v=m8D74tZkHVY>

## APPENDIX J

## LESSON PLAN 5

**Lesson Topic #5****The Importance of Transformation****Lesson Objectives:**

1. At the end of the lesson, the student will be able to define transformation with respect to ministry to people of different racial, cultural, or socio-economic backgrounds.
2. At the end of the lesson, the student will be able to explain why transformation is vital to ministry.
3. At the end of the lesson, the student will be able to articulate ministry strategies that foster transformation in the lives of people.
4. At the end of the lesson, the student will incorporate transformational ministry activities into a ministry plan of action.

**Lesson Resources:**

Williams II, Harry Louis. *Taking It to the Streets: Lessons from a Life of Urban Ministry*. Downers Grove, IL: Intervarsity Press, 2019.

Gornik, Mark L., and Maria Lieu Wong. *Stay in the City: How Christian Faith is Flourishing in an Urban World*. Grand Rapids, MI: William B. Eerdmans, 2017.

Keller, Timothy. *Loving the City: Doing Balanced Gospel-Centered Ministry in Your City*. Grand Rapids, MI: Zondervan Publishing, 2012.

Bible: Special attention will be given to the following verses in their context: 2 Corinthians 5:18; Romans 12:1-2; 2 Corinthians 3:12-18; Colossians 3:1-5; and Acts 2:38.

**Lesson Summary:**

This is the third lesson based on the foundational principles of this class. The topic in this unit is transformation. This is a crucial component of ministry to people of different racial, cultural, and socio-economic backgrounds. If transformation is not a part of the ministry, it really is not ministry at all. In this unit, there are three goals with respect to transformation. The first is to define it. The second is to address how transformation happens. The third is to understand why it is a critical part of ministry.

Defining transformation is the first challenge of this unit. Through presentation and discussion, students will understand and articulate what transformation is. Bible passages will be utilized along with examples, both from life experience and the class readings. Small group and paired discussion will help cement understanding of what transformation is.

The next aspect of this unit is understanding how transformation occurs. Students will be exposed to testimony, both video and written. The Scriptures explaining transformation will be discussed in context. Students will be able to describe their own transformation story.

The final part of this unit will focus on why transformation is essential in this ministry context. Reasons will be presented in class presentations and strengthened by discussion. Students will process their own thoughts as they write in their journals about the importance of transformation.

### **Lesson Activities:**

1. This unit will utilize facilitator presentations, discussion, and personal reflection regarding the nature and importance of transformation.
2. This unit will emphasize the journal entries as students explain the significance of transformation.
3. The class will utilize the Timothy Keller video presentation “Tim Keller on Evangelism in the 21<sup>st</sup> Century. The link is: <https://www.youtube.com/watch?v=DHQBoLo31Ns>
4. We will watch the Tony Evans interview about Racial Reconciliation. The link for that video is <https://www.youtube.com/watch?v=DLOJrXyCPwU&list>

## APPENDIX K

## LESSON PLAN 6

**Lesson Topic #6****Why Sustainability Matters****Lesson Objectives:**

1. At the end of the lesson, the student will be able to define what sustainability is in connection with ministry.
2. At the end of the lesson, the student will be able to explain successful strategies that lead to sustainability in a ministry.
3. At the end of the lesson, the student will be able to explain the importance of sustainability in connection with ministry across lines of diversity.
4. At the end of the lesson, the student will be able to articulate how specific strategies helped facilitate sustainability for a particular ministry.

**Lesson Resources:**

Gornik, Mark L., and Maria Lieu Wong. *Stay in the City: How Christian Faith is Flourishing in an Urban World*. Grand Rapids, MI: William B. Eerdmans, 2017.

Bible: Special attention will be given to the following passages in their context: 2 Timothy 2:2; Galatians 6:9; Hebrews 3:14; Romans 5:3-5; Philippians 1:1-6; and Romans 2:7.

**Lesson Summary:**

This week, the class features the last in the series of the four foundational pillars of the class. It will focus on sustainability. If a ministry to people of different races, cultures, and socio-economic backgrounds is to make an impact, it must be resilient and enduring. There are three questions that will be addressed in this unit. The first is what does sustainability look like. The second is why does sustainability matter. The last is simply how to survive.

Examining the first question, what does sustainability look like, the class will hear from ministers who have been doing ministry across lines of difference for a while. The class guest speakers will be interviewed by the researcher while the class watches. Class members will have time to ask their own questions. The researcher will secure those who will be interviewed. Following the interviews, the students will discuss the nature of sustainability and what difference it makes.

Looking at the second question, why does sustainability matter, will begin with a guided discussion with the researcher. Small group and paired discussion will also facilitate the students' understanding of this question. The Across the Lines Project is also due in this unit. This project will allow students to consider how sustainability and success are linked.

The final question, how to survive, will be addressed in discussion and class presentation. The students will write their own thoughts and ideas on this topic in the journal assignment for that unit.

**Lesson Activities:**

- A. Discussion and class presentation will present the relevant information to students.
- B. Interviews with ministry leaders will add depth and a sense of “reality” to student understanding.
- C. The Across the Lines Project, in which students choose one of three options, will add a personal dimension to the discussion of this kind of ministry.
- D. Felix Gilbert Workshop on Challenges of Urban Ministry from Denver Seminary. The link is: <https://www.youtube.com/watch?v=f84jYN2ODno>

## APPENDIX L

## LESSON PLAN 7

**Lesson Topic #7****Challenging Topics****Lesson Objectives:**

1. At the end of the lesson, the student will identify some of the challenging or divisive topics in culture.
2. At the end of the lesson, the student will explain a rationale that will enable conversation among those who disagree on issues.
3. At the end of the lesson the student will articulate a strategy that will facilitate ministry to those of different viewpoints on issues.
4. At the end of the lesson, the student will demonstrate the conversational skills necessary for effective communication among those with whom there is disagreement.

**Lesson Resources:**

Gornik, Mark L., and Maria Lieu Wong. *Stay in the City: How Christian Faith is Flourishing in an Urban World*. Grand Rapids, MI: William B. Eerdmans, 2017.

Hill, Wesley. *Washed and Waiting: Reflections on Christian Faithfulness and Homosexuality*. Grand Rapids, MI: Zondervan Publishing Company, 2016.

Bible: Special attention will be paid the following verses in their context: Genesis 19; 1 Corinthians 6:9; 1 Timothy 1:10; Leviticus 18:22, 20:13; and Romans 1:26-27. These verses will also be addressed: Deuteronomy 15:7; Proverbs 31:8-9; and 1 Timothy 6:18.

**Lesson Summary:**

In week seven of the class, attention will be given to the challenging topics that tend to divide culture. The focus of the class will be on two specific issues: helping the needy and speaking to those in the LGBTQ community.

Discussion of how to help the needy will include the reasons and motivation behind reaching out. Bible passages will be discussed in context to facilitate learning. Special attention will be given to how well-intentioned churches have tried to help the needy but have done more damage than good.



How to speak to the LGBTQ community so they listen is not an easy thing. To begin this part of the unit, the class will address what the Bible says about same-sex attraction and how it is being reinterpreted in this culture. The teaching and discussion will also emphasize the approach Christians should take in this conversation. Lead with love while speaking the truth is the goal for this part of the unit.

Journal entries will be important this week as students process the information they receive in class. The Oral Presentation and Journal are both due in this unit. This will be a week to “put it all together.”

**Lesson Activities:**

- A. Group discussion and paired discussion will be utilized in this unit.
- B. Staged interactions or role plays will be used to help students become more comfortable in addressing some of these issues.
- C. The class will watch Wesley Hill’s message on “Washed and Waiting” from Wheaton College. The link is: <https://www.youtube.com/watch?v=8sVVC3KkXGM&t=188s>
- D. The class will watch “Helping the Poor Without Hurting Them.” The link is: <https://www.youtube.com/watch?v=a339>

## APPENDIX M

## LESSON PLAN 8

**Lesson Topic #8****Putting It All Together****Lesson Objectives:**

1. At the end of the lesson, the student will be able to present an overview of what ministry to people of different races, cultures, and socio-economic backgrounds.
2. At the end of the lesson, the student will articulate why ministry to people of different backgrounds is important.
3. At the end of the lesson, the student will be able to discern between helpful and unhelpful ministry practices with respect to lines of difference.

**Lesson Resources:**

Williams II, Harry Louis. *Taking It to the Streets: Lessons from a Life of Urban Ministry*. Downers Grove, IL: Intervarsity Press, 2019.

Gornik, Mark L., and Maria Lieu Wong. *Stay in the City: How Christian Faith is Flourishing in an Urban World*. Grand Rapids, MI: William B. Eerdmans, 2017.

Loritts, Bryan. *Insider Outsider: My Journey as a Stranger in White Evangelicalism and My Hope for Us All*. Grand Rapids, MI: Zondervan, 2018.

Keller, Timothy. *Loving the City: Doing Balanced Gospel-Centered Ministry in Your City*. Grand Rapids, MI: Zondervan Publishing, 2012.

**Lesson Summary:**

In the final unit of the class, we will wrap up the topic. Any residual questions or topics that were not fully addressed in earlier classes will be discussed in this unit. In addition to resolving any lingering issues, the class will discuss the following:

- A. Explain what ministry to people of different races, cultures, and socio-economic backgrounds is like.
- B. Explain why authenticity, caring, transformation, and sustainability matter?
- C. How should a minister interact with those who view the world differently?

- D. What are some ministry strategies that have not worked and are not likely to work again?
- F. Why does God care about cities and how does that impact your ministry?
- G. What is your view of this kind of ministry?

**Lesson Activities:**

- A. Group discussion and paired discussion will be utilized in this unit.
- B. Personal interviews with the researcher will comprise the final exam.
- C. Song “Wait on You” by Elevation Worship will be played and discussed. The link is...  
[https://www.youtube.com/watch?v=K3TYG7Q\\_fj4](https://www.youtube.com/watch?v=K3TYG7Q_fj4)
- D. Tony Evans sermon, “The Motivation for Ministry” will be shown and discussed. The link is <https://www.youtube.com/watch?v=cMIA19hMGMo>

## APPENDIX N

## FINAL INTERVIEW

**Interview #2****Post Class**

In order to assess the effectiveness of PED 376 Ministry and Diversity, you are asked to complete this survey again after taking the class. This survey will be done in an interview setting.

1. What are your views about the importance of ministering to people of different races, cultures, and socio-economic backgrounds within the United States?
2. How has Central Christian College of the Bible prepared you to minister to people of different races, cultures, and socio-economic backgrounds within the U.S.?
3. What are the important components of ministering to people of different racial, cultural, and socio-economic backgrounds?
4. Would a specific class that taught how to minister to diverse groups within the U.S. help prepare CCCB students for future ministry and how would this be valuable?
5. What obstacles need to be overcome with respect to ministering to people of different racial, cultural, and socio-economic backgrounds?

## APPENDIX O

## Participation Flyer

## Research Participants Needed

### Ministry and Diversity

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Are you a student at Central Christian College of the Bible?

Are you interested in learning how to minister to people of different racial, cultural and socio-economic backgrounds?

If you answered **yes** to either of the questions listed above, you may be eligible to participate in a research study.

The purpose of this research study is to teach students how to effectively minister across lines of differences.

Participants will be asked to attend and participate in this class as you would any other. Prior to the class and following it, you will be asked to complete two different surveys.

Benefits include the opportunity to take this new class and approach ministry in a way that is not often discussed. The class is worth 3 hours of credit and lasts eight weeks.

If you would like to participate, please email the Registrar at [REDACTED].

A consent document will be given to you on the first day of class.

William Thomas, a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University, is conducting this study.

**Please contact William Thomas at [REDACTED] for more information.**

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## IRB APPROVAL LETTER

**LIBERTY UNIVERSITY**  
INSTITUTIONAL REVIEW BOARD

February 28, 2023

William Thomas  
Ralph Baeza

Re: IRB Application - IRB-FY22-23-1028 Ministry and Diversity: Preparing Students to Minister to People of Different Racial, Cultural, and Socio-Economic Backgrounds

Dear William Thomas and Ralph Baeza,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds that your study does not meet the definition of human subjects research. This means you may begin your project with the data safeguarding methods mentioned in your IRB application.

Decision: No Human Subjects Research

Explanation: Your project is not considered human subjects research because it will consist of quality improvement activities, which are not "designed to develop or contribute to generalizable knowledge" according to 45 CFR 46. 102(1).

Please note that this decision only applies to your current application. Any modifications to your protocol must be reported to the Liberty University IRB for verification of continued non-human subjects research status. You may report these changes by completing a modification submission through your Cayuse IRB account.

Also, although you are welcome to use our recruitment and consent templates, you are not required to do so. **If you choose to use our documents, please replace the word *research* with the word *project* throughout both documents.**

If you have any questions about this determination or need assistance in determining whether possible modifications to your protocol would change your application's status, please email us at [irb@liberty.edu](mailto:irb@liberty.edu).

Sincerely,

**G. Michele Baker, MA, CIP**  
*Administrative Chair of Institutional Research*  
**Research Ethics Office**